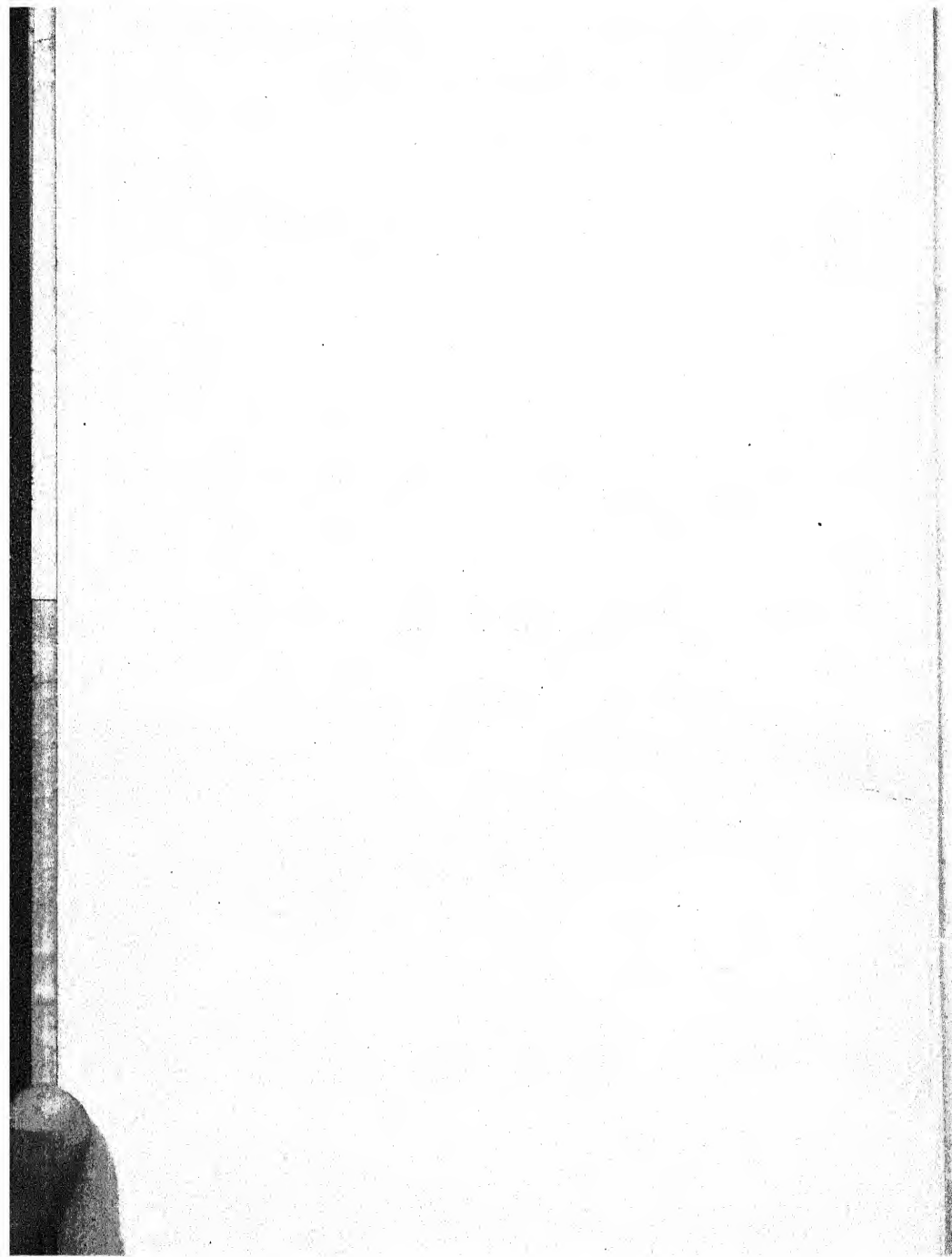


BAKHTIARI, BADA KHSHANI, AND MADAGLASHTI



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The Phonology of the
BAKHTIARI, BADA KHSHANI,
and
MADAGLASHTI DIALECTS
of Modern Persian

With Vocabularies

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BY

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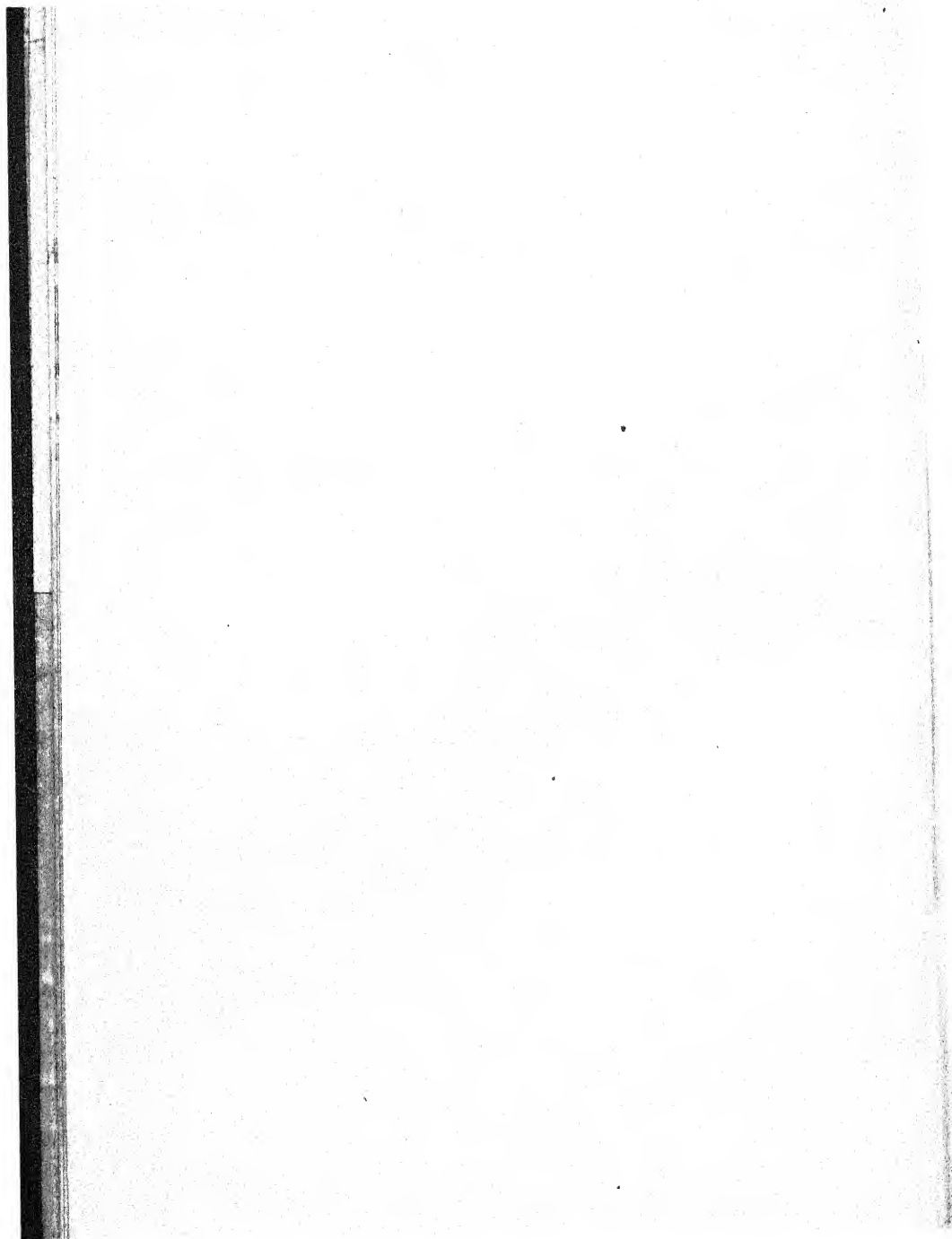
TO

Sir George A. Grierson, K.C.J.E.,

I DEDICATE THIS WORK AS A
MARK OF RESPECT FOR PROFOUND SCHOLARSHIP
AND OF GRATITUDE FOR MANIFOLD KINDNESSES.

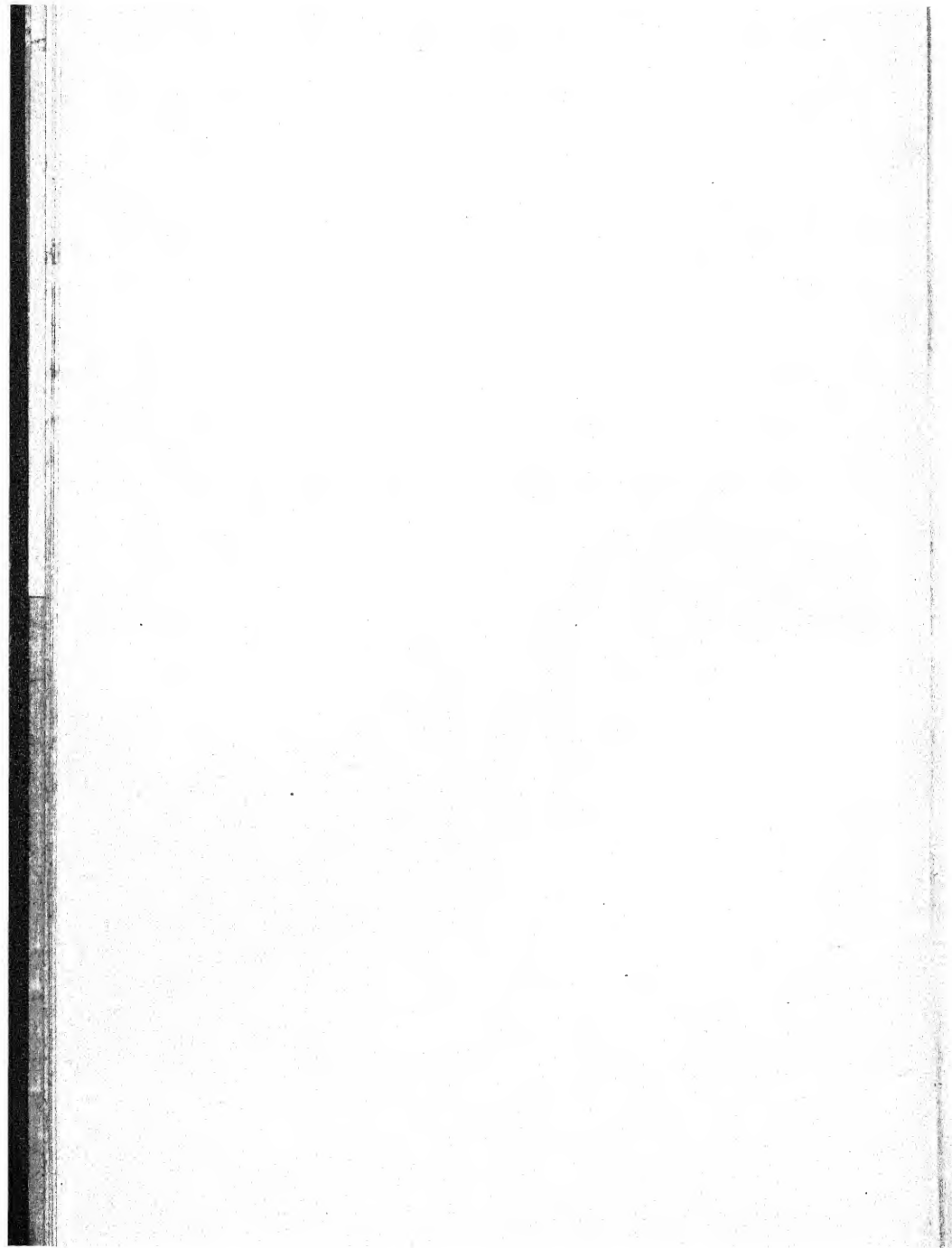
THAT BY THIS DEDICATION THE BOOK RECEIVES HONOUR
INSTEAD OF CONVEYING IT, IS A FACT WHICH I REGRET
BUT CANNOT REMEDY.

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PREFACE

THIS book will not appeal to a large public ; it is, I fear, totally lacking in all the attractions of a popular novel. Primarily it will interest the philologist, if anyone, but while recognizing this, I should like to recommend it to the still more limited class of those who may in the course of practical life come into contact with one or other of the dialects it deals with.

On the uses of a knowledge of dialects I am not going to enlarge. The advantages that are gained by treating with a man in his mother tongue are recognized by everyone with experience, and dialects from one point of view are only incompletely differentiated languages. Dialects, in many ways a bane to the practical worker, have, however, the merit that they are *not* actually distinct languages and that they can be studied in their relation to the standard languages of which they are variants, and, in fact, a knowledge of them is most easily thus acquired.

In the present instances the differences between the dialect and standard Persian are mainly phonetical and morphological. Certain sounds in the one are more or less regularly represented by certain other sounds in the other. These substitutions can be predicted almost with certainty and their recurrence can be represented as the result of " laws ", the " Sound Laws " of philology. The morphological variations are in many cases the outcome of the operation of these " laws " of sound change on the inflectional endings of words, or otherwise they consist of the interchange of elements of different origin but analogous function.

All these differences can be most easily learned by comparing the dialect with the standard language, deducing the rules to which the changes of sound conform, and noting the actual replacement of one element by another one. This com-

parison has been carried out in the present book in regard to the three dialects dealt with, and anyone who may want to acquire a working knowledge of them will find that it will set him well on his way and save him the labour of collating for himself a mass of miscellaneous detail.

He will find that *χt* in standard Persian appears in Bakhtiari as *δ* or *d*, and *ft* as *d* or *δ*, to quote only two striking examples.

The morphology of Bakhtiari has not been set out in the present work, having been left till a more convenient season, but that does not detract from the helpfulness of what has been done, though it leaves it lacking a desirable supplement.

The non-professional student who may have merely the ordinary base motives of everyday life for wanting to know a dialect, the class whom I am attempting to capture at the moment, will find beside each dialect word its relative, where such exists, in standard Persian, and it is not in the least incumbent on him to follow me in tracing both back to an earlier form in which each may be believed to have had its origin.

Besides the main differences of phonetics and form, dialects probably always display some difference in vocabulary from the standard tongue. The present work is too small to contain anything like complete vocabularies of the three dialects, but it may be claimed that the vocabularies given include, especially in the case of Bakhtiari, the commonest and most important words in daily use.

So much for the attractions which this book presents to the scholar-*malgré-lui*.

It would be futile for an amateur to attempt to beguile the trained acumen of the professional philologist. He must be left to judge for himself of the merits and demerits of the work. I can only tender it to him with a "recommendation to mercy" and a request to search his own past record if he has occasion to fall foul of misprints.

By the time it appears the bulk of this book will probably have been four years in the Press, and the rest of it three, and

its proofs have intermittently at long intervals followed me in a roving life half round the world. It has not always been possible for me to refer to my original notes, and I think that even specialist authors do not reckon to keep technical detail fresh in their minds for a period of years.

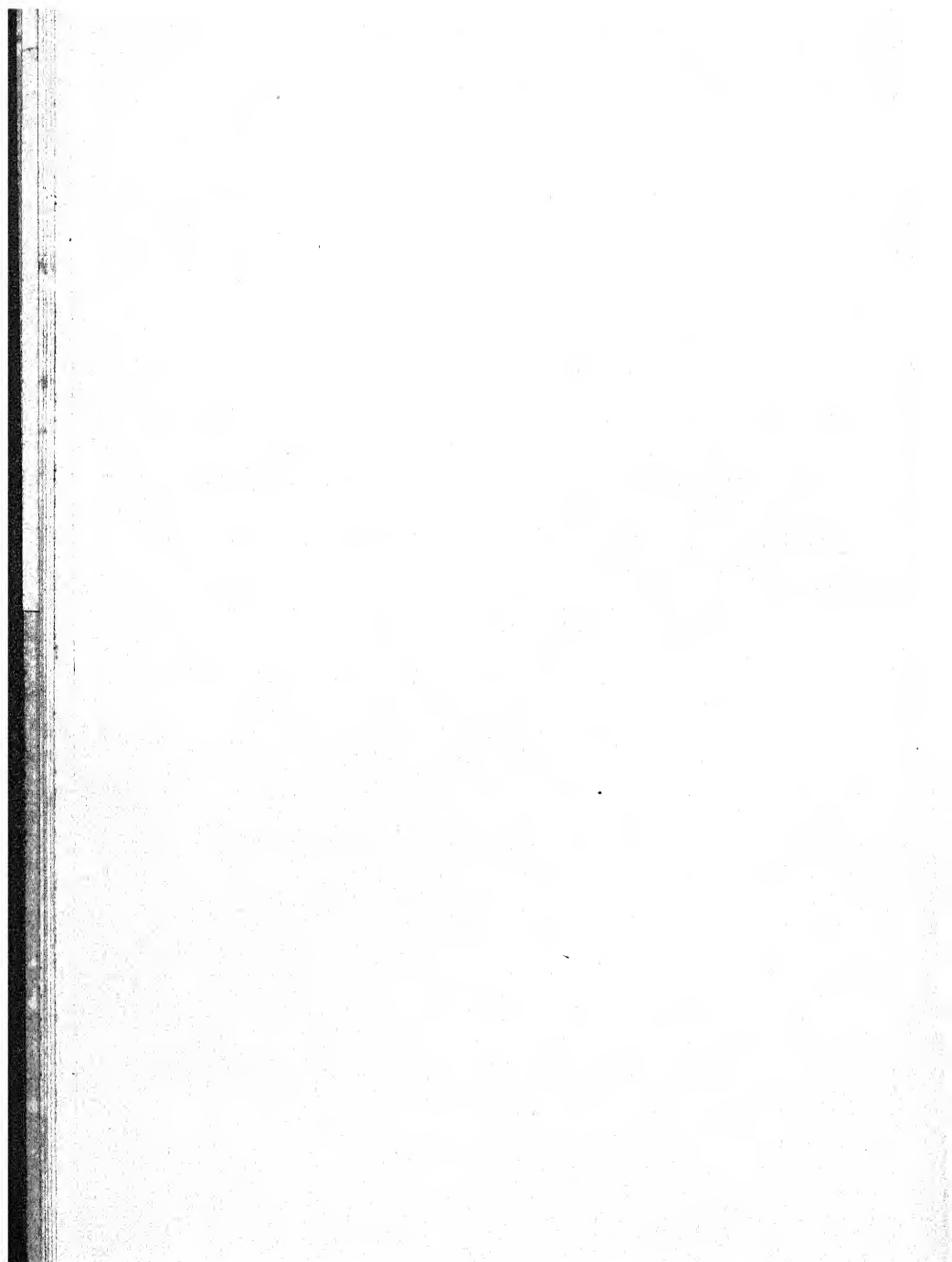
I have to thank the Royal Asiatic Society and the India Office for making the publication of this book possible. The former by including it in their list of Prize Publications and the latter by undertaking to buy 100 copies of it. It was believed that the Bakhtiari portion might have been useful to British officers who were concerned with affairs in the South-West of Persia during the war. But the Press has proved more than a match for the war in avoiding a conclusion.

I have once been rash in promising — or threatening — a “sequel”, and I do not wish to repeat the mistake. I may, however, say that I have further Bakhtiari material of a more interesting nature than that included here. This comprises popular tales of all descriptions and popular poetry, an extensive vocabulary, and abundant material for a treatise on the morphology, the omission of which here will doubtless be a source of grief to my many readers, professional and non-professional.

D. L. R. LORIMER.

GILGIT.

May, 1921.



I. THE BAKHTIARI DIALECT

INTRODUCTION

THE Bakhtiāri tribes occupy the large tract of mountainous country in South Persia, lying roughly between longitudes $48^{\circ} 40'$ and 51° E., bounded on the south by the plains of Rāmuz, Shūshtar, and Dizfūl, and on the north by the high-lying submontane districts of Chahār Mahāl, Farēdan, and Khunsār.

From their mental and physical characteristics, and from their habits, there is every reason to believe that the Bakhtiāri are Iranians of the Iranians. This presumption is not belied by their language, and it is further strengthened by the nature and situation of their country, which consists of a series of lofty and rugged mountain ranges separating at once the Persian uplands from the low-lying plains of 'Arabistān, and the home and centre of the Persian race from the outskirts of the Arab diffusion. It seems more than probable that the Bakhtiāri of to-day are the modern representatives of a long series of ancestors who have occupied the same territories and followed a similar mode of life from a remote past.

The Bakhtiāri have for many generations been divided into two main groups of tribes known as the Haftlang and the Chahārlang. The hegemony of the whole now resides with the Haftlang, one of the sections of which provides the ruling family, whose members, under the title of the Bakhtiāri Khāns (Khawānīn i Bakhtiāri), have, thanks to the part which they have in recent years played in Tehran politics, acquired a European celebrity and occasional exaltation in the columns of the *Times*.

Though thus figuring as Haftlang this family is said to have originated from a boy of the Pāpi tribe of Lurs, who was ejected by his fellow tribesmen and recalcitrant subjects, and strayed into the Bakhtiāri country from the west of Luristān.

Till the middle of last century the Chaharlang were the dominant tribal group, and it was only Ja'far Quli Khān, the grandfather of the present Haftlang Khans, who succeeded in extending their sway and establishing the general ascendancy of the Haftlang.

The Chaharlang are now numerically inferior and confined principally to the south-east portion of the country, where they live a more or less sedentary life, and to its northern and western frontiers, where they are nomadic.

The large majority of the Haftlang are nomadic, and in the course of their seasonal migrations cover all the central part of the tribal territory.

In the winter they are found scattered among the low hills and undulating valleys fringing the 'Arabistān plains, but with the arrival of the Vernal Equinox they begin to turn their faces northwards and then gradually make their way to the lofty central ranges and the high-lying hill-girt plains beyond, which border on and shelve down to the central Iranian plateau.

Autumn, again, sees them retracing their arduous steps along unmade tracks over the intervening ranges to their winter haunts.

Though nomads, whose principal interests centre in their flocks and herds, they are not—like many of their cousins the Lur tribes of Luristān—a pastoral people of the straitest sect, for they also practise agriculture. Indeed, many tribes cultivate two sets of crops, sowing wheat, barley, and other cereals in the uplands (*yēlāq*) in autumn, which they reap on their return in the following summer, and again sowing wheat and barley

in the *garmsīr* (hot country) in winter, which some of their number remain behind to reap and harvest when the general exodus takes place in spring.

The ordinary tribesmen are destitute of any bookish education or knowledge of the outer world, though they may visit the neighbouring towns as foreigners for commerce or barter, but the exigencies of their active, roving life, ever confronting them with the unmitigated dangers of rugged mountains and swift rivers, and exposing them to the vicissitudes of climate and weather, keep their wits in a state of intelligent activity.

Pastoral peoples are not usually fools, as the humble necessary cultivator often is, and the nomad grazier should be a combination of Rob Roy and the Lowland Scottish shepherd. The Bakhtiāri has more of Rob Roy perhaps than of the shepherd in him, and his natural pastimes, when left to pursue his own courses, are rather raiding and robbery than poetic reflection or philosophic meditation.

Considering his surroundings and his neighbours, it is not altogether surprising if the Bakhtiāri is a man of violence and not unacquainted with sin. If under the discipline of relatively powerful chiefs his quick temper may find satisfaction in belabouring a quarrelsome or sulky wife or hurling himself on an annoying brother Bakhtiāri, rather than in the excitement and danger of an attack on a neighbouring tribe, and if petty thieving and pilfering often take the place of robbery under arms and other high emprise, it is by no means always so. At least, the manliness of the race has not as yet been assailed by the debasing influences of law courts with their chicane and false swearing to another's hurt, practices in which, I have no doubt, the Bakhtiāri tribesman would soon prove an adept if opportunity presented itself.

The Bakhtiāri, whose ruling vice in his own humble

sphere is that of all Persians—greed of money and of possession — does not merely envy and grieve at the good of his neighbour ; he tries to transfer it to himself.

I am, however, not here concerned with the Bakhtiāri's morals but with his language, and my object in adverting to his life and habits is to bring into prominence conditions which are calculated to affect the range and nature of his speech.

We have seen that the typical Bakhtiāri is a shepherd, cattle-owner, and nomad ; we have seen that he is also an agriculturalist, that the country he inhabits is wild and savage, and that he is constantly exposed to the severities of nature, to heat and cold, to rain and snow, and parching dryness. All these conditions postulate a vocabulary sufficiently variegated to deal with them, for they constitute the crude material of necessary conversation.

As to manner of speech, the Bakhtiāri is an out-of-door animal and a mountain-dweller, and is accustomed to exercising his lungs, if occasion require, across a valley or down a hillside. The less sophisticated tribesman is therefore apt to be a noisy companion in a drawing-room ; on the other hand, he has, as a rule, the merit of articulating clearly.

Turning to external conditions, until recent years the greater part of the country was little traversed by outsiders. Now, the Lynch Road carries a varying stream of caravans accompanied by Shushtari, Dizfuli, Chaharmahali, and occasionally Arab muleteers or donkey- or camel-men. But this traffic is restricted to the line of the road, and the districts and tribes lying off the road are little visited. On the other hand, there is considerable commerce with towns such as Shushtar, Dizful, Ramuz, and Ispahān, where the tribesmen take the products of their flocks and herds for sale, purchasing in their stead the more artificial necessities of life, such as matches, sugar, piece-goods, and cotton textiles of all sorts, which

furnish the principal material of their clothing, and all iron implements, such as spades, ploughshares, bits, and stirrups, as well as copper cooking pots.

Further, the Bakhtiāri have some relations, frequently hostile, with their tribal neighbours. On the west these are the Lurs, in particular the Dirakwand and Sagwand, and on the south-east the Kūhgalū, all like themselves of Iranian stock and speaking dialects not widely differing from Bakhtiāri. On the north they have the Iranian village population of Chaharmahal and Farēdan. On the east, however, their neighbours are the Turkī tribe of the Qashgāi, and all along their southern border, only interrupted by the three towns mentioned above and a few villages, roam the Arab tribes of 'Arabistān. One small community of Arab origin even lives among and counts as a part of the Bakhtiāri. These are the 'Arab Gāmēsh, who, as their name implies, make their livelihood by keeping herds of buffaloes. The buffalo has no place among the stock of the true Bakhtiāri nomad.

Thus, the permanent external influences which may be expected to modify the Bakhtiāri tongue are: (1) the Persian dialects of the towns, (2) the Lur and Kūhgalū dialects, also Persian, and (3) the Turkī and Arab dialects, which are totally alien.

There is, however, a further fluctuating source of influences affecting the mental horizon and language of the tribes regarding which a few words are necessary. I cannot say exactly when the Bakhtiāri Khāns first began to visit the Persian capital, but it is certainly not less than twenty or thirty years since the Sardar Asad (Hājji 'Alī Qulī Khān) first began to frequent Tehrān, and at any rate ten or twelve years ago several of the Khāns of the rival families of cousins spent some time in the capital. The primary object of each visitor was to gain the ear of the Persian ministers and secure for the family of which he was a member the coveted posts of

Īlkhānī and Īlbēgi—officials who are appointed by the Central Government and recognized by them as the responsible heads of the tribe.

One chief, Luṭf 'Alī Khān, now the Amīr Mufakhkham, served for many years with the then heir to the throne, Muḥammad 'Alī Mirzā, as Commander of his body-guard in Tabriz. Later, the part that several of the Khāns and their followers played in the struggle between the "Constitutional" party and Muḥammad 'Alī, now become Shah, and how they ousted the latter and provided Persia with a Prime Minister and Cabinet, is public knowledge. Under this régime or that which succeeded it Bakhtiāris also held several Provincial Governorships, e.g. those of Isphān, Yazd, and Kermān.

The result of all this is that not only all the chief Khāns, but also hundreds of their followers, have in recent years spent long periods in Tehrān and the North, as well as in several other of the principal cities of Persia, and their outlook has been proportionately extended. In the case of the uneducated this means an increased familiarity with ordinary Persian and an enlarged vocabulary. Nor have these been the only acquisitions; Bakhtiāri sowers now smoke cigarettes instead of only the *qaliān*, and a respectable number of them have become addicted to opium.

Another effect of these sojournings abroad is to make it more difficult to say when and from what source foreign elements have been adopted into the language. Arabic and Turki words may have been acquired at first hand from the Arabs and Qashgai, or they may have been picked up through the medium of ordinary Persian in Tehrān.

All better-class Bakhtiāris talk ordinary Persian with ease and fluency, if not with a Tehrān intonation or preciosity, and are ready to water down their own dialect with it. Anyone who learns to read and write does so

in ordinary Persian, for Bakhtiārī has no literature and is seldom or never written.

The returned Vikings narrated their adventures in foreign lands and on foreign seas to their home-folk, and in the same way the Bakhtiārī at his home-coming doubtless describes the joys of the capital and the part his chiefs and he have played in national politics; and this cannot be done entirely in the restricted vocabulary of the nomad or the cultivator.

Bakhtiārī wanderings have not of late been confined to the soil of Persia. Several of the older Khāns have paid visits to Paris and London, and more than one Khān's son has been, or is being, educated in Swiss or English schools. We need not, however, expect to find the Bakhtiārī backwoodsman talking a Frenchified or Anglified form of his mother tongue. The effect is rather to alienate the Bakhtiārī chief's son from the tribesman than to draw the tribesman into the vortex of European civilization.

Our general conclusion may be that, like all languages that are not dead or moribund, the Bakhtiārī language is growing and incorporating extra-tribal elements, and the range of vision of the tribesmen is becoming extended beyond the geographical limits of their habitat, and that this process is likely to continue until the dialect gradually approximates, both in vocabulary and grammatical forms, more and more closely to a universal form of Persian.

It will, however, be many a long day before the names of the concrete objects of everyday life are ousted, or characteristic forms of inflection give way to those of ordinary Persian. Such matters rest with the mothers of the tribe, who do not travel beyond the shadows of their own eternal hills.

The Bakhtiārī have for many years attracted an increasing amount of attention on the part of Europeans. They were known, indeed, from references to them in Persian history, but as a modern and extant people they

were discovered for the outside world by Sir A. H. Layard, who lived among them on a familiar footing for some time in the years 1840-2, when the power of the Chaharlang chiefs, though tottering to its fall, was still dominant.

Another traveller, De Bode, Secretary of the Russian Legation at Tehran, also visited the country in 1840-1. Permanent relations between the Bakhtiāri and the British were, however, inaugurated only by the visit of Major H. A. Sawyer to their country in 1890, where Mrs. Bishop's wanderings also took her at the same time. Shortly before this, in 1889-90, Lord Curzon had travelled through Bakhtiāri-land, and the best account of the tribe is still to be sought in the pages of his masterly work, *Persia and the Persian Question*.

In all these years, however, little attention was paid to the Bakhtiāri dialect. I write beyond the reach of libraries and divorced from many of my own books, and I cannot speak with certainty, but I believe that a few Bakhtiāri words are given by Layard in JRGS., vol. xvi, and by Houtum Schindler in ZDMG., vol. xxxviii (1884), pp. 43-116, but neither of these articles have I been able to examine.

The only systematic study of the dialect would appear to be that contained in Oskar Mann's *Die Mundarten der Lur Stämme im südwestlichen Persien*, Berlin, Georg Reimer, 1910. Mann gives fifteen or sixteen pages of specimens of prose and poetry with translations in German, prefaced by a few general remarks on the various Lur dialects, including Bakhtiāri, and followed by a short combined vocabulary. The results of Mann's researches are useful as far as they go, but they are by no means free from error.¹

¹ In his translations he twice renders Bx. *išā* (*išā*²) as "you", pl. German "Sie", but in his vocabulary he deliberately equates it in meaning with Mn.P. *išān*, "they", German "sie", and on p. xxviii he again renders it by Mn.P. *išān*.

I have, in recent years, devoted considerable study to the dialect, and have collected large quantities of popular poetry and prose tales. These I have written down from the mouths of several Bakhtiāri of the upper, or at least of the more intelligent classes, belonging to some of the principal sections of the Haftlang,¹ whose language represents what may, I believe, be considered the standard speech of the tribe.

In the circumstances in which the Bakhtiāris live dialectal differences of vocabulary and pronunciation may be postulated and do in fact exist, but to ascertain and classify all the variants would require more minute and extended research than it has been possible for me to undertake. The material at my disposal is, however, fairly comprehensive and representative, and it should be adequate for my present purpose, which is to deduce a general outline of the phonology of the language.

There is naturally considerable latitude in the pronunciation, especially of vowels. That is a phenomenon from which no spoken language is exempt, and it is of course particularly marked where the steadying or petrifying effect of a script is absent.

I have chosen Modern Persian (Mn.P.) as the immediate basis of comparison, because that comparison is more useful than any other from the point of view of a person anxious to learn the language for practical purposes. The philologist can either already equate the Mn.P. forms with those of Old Persian and Avestic, or he can find plenty of assistance in doing so elsewhere. I have, however, in general, given brief indications of the older sounds which are represented.

I have provided a tolerably representative collection of words to illustrate the various sound developments, and additional examples of the initial sounds will be found in

¹ e.g. Zarāswand, Bēdārwand, Dūraki.

the vocabulary at the end of the article under the letter concerned, along with all the words cited in the text.

It is impossible for me here to deal with questions of morphology, but the differences between Bakhtiārī and Ordinary Colloquial Persian (O.C.P.), though noticeable, are not profound. The following points may be mentioned :—

The plurals of animate objects are usually formed by the addition of the suffixes *-ān* (Mn.P. *-ān*) and *-gēl, -yēl*.

A suffix *-ke* is sometimes used with demonstrative force : *pī.ā-ke*, "the man."

The termination of the 3rd sg. of the present tense of verbs is *-ē* or *-a* ; that of the 2nd pl. is *-īn*, and of the 3rd pl. *-an, en*.

The perfect tense is obtained by the addition of *ē* to the forms of the preterite : *avēdum*, "I came" ; *avēdumē*, "I have come."

The Mn.P. verbal prefix *mī-* is replaced by *i-*.

The verb *šudan*, "to become," is not found, and its place is taken by *wo i bīdan*.

The forms *bāšam*, etc., are not found, and are replaced by the subjunctive of *bīdan*.

The construction with the past tenses of transitive verbs is the same as in Mn.P.

CONTRACTIONS, ETC., EMPLOYED

Afʿ.	Afghān, Pashtū.
Air. Wb.	<i>Altiranisches Wörterbuch</i> , Bartholomae.
Ar.	Arabic.
Ary.	Aryan.
Av.	Avestic (Avestan).
G.Av.	Gathic Avestic.
Y.Av.	Younger Avestic.
Bχ.	Bakhtiārī dialect of Modern Persian.
G.	Gabri dialect of Modern Persian.
G.I.P.	<i>Grundriss der iranischen Philologie</i> .

H.	P. Horn, <i>Grundriss der neupersischen Etymologie</i> , 1893.
Hü.	H. Hübschmann, <i>Persische Studien</i> , 1895.
Ir.	Iranian.
k.	kerdan (to do, make).
Kurd.	Kurdi (most citations are from E. B. Soane's <i>Kurdish Grammar</i> , Luzac, 1913).
Kn.P.	Kermani dialect of Modern Persian.
Mn.P.	Modern Persian (classical and literary).
n.	noun.
O.C.P.	Ordinary Colloquial Persian.
O.P.	Old Persian.
Pāz.	Pāzend.
P.Ar.	Arabic word used in Persian; but when the word stands in the Mn.P. column Ar. alone signifies this.
Phl.	Pahlavi.
Skr.	Sanskrit (including Vedic).
St.	Steingass, <i>Persian-English Dictionary</i> .
Tol.	Tolman, <i>Ancient Persian Lexicon and Texts</i> , 1908.
T.	Turkish (as quoted by St.).

NOTES

1. A vertical line above a letter indicates the stress accent.

2. The sign || between two forms indicates that both forms are in use and have been recorded.

3. A question mark *before* a word or statement indicates doubt whether the word really illustrates the principle of which it is given in illustration, or whether the statement is just.

4. A question mark *after* a Bx. word indicates doubt as to the existence or correctness of the form; after an English word or Mn.P. word doubt whether it correctly

represents the meaning, or if a Persian word, whether it corresponds to the B χ .

Following the usual practice I have quoted Sanskrit roots and forms in their "un-gunated" forms. Following Bartholomae I have given Avestic roots in their "gunated" forms.

Thus: Skr. $\sqrt{bhū}$ -, Av. \sqrt{bav} -.

The sign : after an infinitive serves to introduce the present base *dīdan* : *bīn*.

PHONOLOGY

BAKHTIĀRĪ SOUNDS

1. The principal sounds and those of which I have taken cognisance in B χ . are :

Vowels

\bar{a} (\check{a})	\tilde{a}		
a	\grave{a}		
\bar{e}	\grave{e}	e	
\bar{i}	i		
\bar{u}	u		
\bar{o}	o		
ai	ei	au	oi

Consonants

GUTTURALS

k (k^i)
 g (g^i , gy)
 χ
 γ
 q

PALATALS

\check{c}
 j
 y

DENTALS

t
 d
 δ

LABIALS

p
 b
 f , w/v

SIBILANTS

s

š

z

ž

LIQUIDS

l

r

NASALS

ɲ

ŋ

m

ASPIRATION

h

Of the simple vowels given above some tend to become diphthongal, thus:

ā'a

ǎ'a

ā''

ē'i

ē'i

ō''

ō''

There are also:

au'ū

ai'i

where the last element appears to have developed out of the preceding one and not to be original.

Value of the Symbols

2. *ā* is as in "father".

ǎ is the corresponding short. It has not been considered necessary to give it a special sign, as it occurs only in conjunction with *h* (*ah-*, *-ah-*, *-ah*) in the diphthongal *ā''*, and finally or independently. The value of *ah* seems also to approximate to *ā* and *ǎ*, but the *h* is often slightly pronounced and the vowel short. Examples:

tahl

bitter

bār (bahr)

share.

ǎ is used to mean *ā* or *ǎ*.

3. *ā* is the sound of *awe*, *autumn*:

dā

mother (*jackdaw*).

ā is etymologically only a variant of *ā*. Some persons affect the one sound and some the

other, and the same man will sometimes use them indifferently in pronouncing the same word. From the extremes the sounds vary inwards, and it is sometimes difficult to know which sign to employ. The variation goes still further, and the sound changes to *ō*, *ö* on the one side and occasionally to *a* *à* on the other. Thus: *wa*, *wā*, *wâ*, *wō*, *wo*; *avēd* (not *āvēd*, probably owing to the accent falling on the second syllable), *ōvēd*, *ovēd*, *uvē-id*.

4. *a* is the ordinary vowel represented by the *fataḥ* of the Arabic script, resembling the *u* of "cut", but I think more open.
5. *à* represents a sound approximating to the *a* of "cat": (1) it is commonest in *ah* following a palatalized guttural as an alternative to the *ā* sound; (2) it also occurs before consonantal combinations beginning with *š*; and (3) it occasionally occurs as a variant of *ā* before *n*:

<i>kàh</i> (<i>kah</i>)	chopped straw.
<i>wārgàh</i> (<i>wārgāh</i>)	camping-ground.
<i>àšnīdan</i>	to hear.
<i>imānī</i> (<i>imānī</i>)	thou remainest.
<i>māndan</i> , <i>mandan</i> ,	
<i>māndan</i>	to remain.

6. *ē*, French *é* as in "détente"; Scots "*day*" (I take "dare" to be rather *dē^r*). It is frequently followed by an *i* sound: *ēⁱ*, *ēi*.

<i>avēd</i>	he came.
<i>rēⁱδ</i>	he scattered.

In some words *ē*, *ēⁱ* may be replaced by *ai*, e.g. *avēd*, *avaid*.

7. *è* is an open *è* approximating to the *e* of "let" and "men". It occurs occasionally before *n*
- | | |
|--------------|-----------|
| <i>ivènī</i> | he throws |
|--------------|-----------|

but most frequently finally when it is difficult to discriminate from \bar{e} , with which it seems to interchange.

8. e is the sound of e in "water".
9. \bar{i} is the i of the French "dites". The nearest English is the sound of ee , ea , as in "reed" and "bead", which, however, is said by Jespersen to be always diphthongal, but in "seat", for instance, it does not seem to me to be markedly so.
 i is the i in English "bit".
10. \bar{u} is the ou in the French "jour", oo in "boot".
 u is the u of the English "put", "pull".
11. \bar{o} is the o of the French "chose". It tends to become diphthongal ou , o^u , like the \bar{o} of English, as in "so" (= *sou*), "close" (= *klous*).
 o is usually the o of the English "hop", "stock". Finally, and before h , it is the short of \bar{o} , the vowel sound in the French "peau", "faux".
12. au is the ou in the English "sound".
 ai is the vowel sound in English "died" (I should write Engl. "die" da^i).
 ei , is $\bar{e}i$, or ui . It is the sound I personally say in "tight" (*teit*), "tide" (*teid*), as opposed to the ai in "tied" (*tail*).
 oi as in the English "noise" (Engl. "boy" I should write *boi*). It commonly appears for \bar{a} before \bar{e} , y , etc.:

$j\bar{a}\bar{e}$	$joi\bar{e}$
Mn.P. $b\bar{i}\bar{a}yad$	$b\bar{e}-oi-h-\bar{e}$
$\chi ud\bar{a}ya$	$\chi udoiya$.

Gutturals

13. q is the velar sound represented in the Arabic script by ق.

$k\}$ are often markedly palatal and develop a palatal glide, as in:

k^{am} = *kam*.

$h\tilde{a}^{\text{k}}$ = $\chi\tilde{a}^{\text{k}}$.

$gyerdin$ = *gardan*.

$gyau$ || *garu*.

In such cases they should, I think, be classed as Palatals.

$\chi\}$ are the voiceless and voiced guttural spirants represented in the Arabic script by ح and ع .

Palatals

14. $\check{c}\}$ are $t\check{s}$ and $d\check{z}$ respectively as in English "church"
 $j\}$ ($\check{c}er\check{c}$) and "judge" (jaj).

These sounds are therefore compounds: dental + palatal.

y initial is as in English; $y\tilde{u}$ as English "yew".
 Medially it occurs only as a glide, is less of a spirant, and varies in force down to vanishing point.

Dentals

15. $t\}$ are, I think, post-dental.
 $d\}$

δ is the voiced inter-dental spirant, the *th* in the English "this", "breathe".

θ I have only recorded once and it may be disregarded (it would be the voiceless inter-dental spirant, the *th* in the English "think", "death").

Labials

16. $p\}$
 $b\}$ call for no remark.
 $f\}$

$v\}$ The sounds I represent by these symbols are
 $w\}$ troublesome. Neither of them in its English value exactly represents the B_{χ} sound, which

itself varies. I think the average sound is what Jespersen represents by v , and Germanic philologists by "barred b ", b̥ , which is an unrounded bilabial spirant, the u in the German "Qual", "Quelle". When final and preceded by â the sound is, as a rule, definitely labiodental, v .

Sibilants

17. s } I am unable to offer any exact information about
 z } the nature of the B χ . s and z , or of ś and ž .
 ś } They seem to me not to differ perceptibly
 ž } from the sibilants in the English "sit",
 "freeze"; "shut," "pleasure," and therefore
 the two first are, I suppose, alveolar, and the
 two latter palatal.

Nasals

18. m The nasal immediately preceding g is always guttural, and I have not thought it necessary to mark it specially. Where the combination is in *pausa*, or is followed by a consonant, the g is silent.
- B χ . *tang*, pronounce *tan*, like English "tongue".
 When a vowel follows the g is pronounced:
tangumē, pronounce *tan-gumē*, i.e. *tan-gum-ē*,
sanger, etc.
19. \tilde{n} The sign \tilde{n} I have used to represent a nasalization which attaches itself to the preceding vowel. It would probably be more correct in some cases merely to mark the vowel as nasalized and in others to mark the vowel as nasalized and add an n , i.e. $\text{hō}^n\text{a}$, $\text{hō}^n\text{a}$, instead of $\text{hō}\tilde{n}\text{a}$, as I have sometimes done. I think, however, that there is often something more than a mere nasalization of the vowel, and as the

pronunciation varies between the extremes of simple vowel nasalization and a full dental *n*, this intermediate stage seems not improbable. As, however, I adopted the use of the sign *ñ* for this sound many years ago when first writing down Bakhtiārī, and have ever since continued to employ it from various considerations of convenience, it is possible that my phonetical appreciation has been prejudiced by my eye.

Liquids

20. About *m*, *r*, *l* I have no remarks to offer. They do not seem to differ noticeably from the corresponding English sounds, except that the *r* is always sounded and is not only a graphic survival as frequently in English (water = *wâta*, etc.).

Aspiration

- 20a. *h* is as in English. Its position varies with the accompanying vowel. In *hâr* it is further back than in *hîn*.
21. In the transliteration of Mn.P.:—
- (a) I have shown the classical *ē* and *ō* sounds as *ī* and *ū*, as they are now in most cases pronounced, except where it was desirable to distinguish between what were *ē* and *ō* and *ī* and *ū* respectively in classical Persian.
 - (b) Written *ā* I have shown as *ā*, but it is to be remembered that at the present day it usually sounds more as a short *ā* or *o* (*o*) and frequently before *n* as *ū*.
 - (c) *a* is usually a somewhat drawled sound which I am unable to describe phonetically. It is *not* the English *a* in "cat" as Englishmen

- frequently like to make it, desiring to recognize a familiar friend. Often *a* is pronounced as *e*.
- (d) Written *ai* and *au* I have represented by those groups, though their pronunciation nowadays more usually approaches \bar{e}^i and \bar{o}^u .
- (e) As in B χ , Mn.P. *q* tends to be pronounced as γ , and γ as *q*.
- (f) The *y*-glide boldly shown in most transliterations of Mn.P. is slight or imperceptible:
 $\chi\bar{e}\hat{a}r$ or $\chi\bar{e}^u\hat{a}r$, not $\chi\bar{e}y\hat{a}r$.
gurba i qašangī, a handsome cat.
- (g) The *v/w* question also presents difficulties in Mn.P. The solution is to be sought in ๓.
- (h) I have omitted *-h* where it has no etymological value.

POSTSCRIPT

Since writing the above notes I have happily "discovered" the textbooks issued under the auspices of the International Phonetic Association, and have been able to acquaint myself to some extent with the principles and doctrines of the Association.

In particular I owe a special debt for enlightenment to Daniel Jones's *Pronunciation of English*, Grant's *Pronunciation of English in Scotland*, and Noel-Armfield's *General Phonetics*, which appear to me wholly admirable.

This good opinion is, I believe, not *entirely* due to my having found in these works confirmation and support in many doubts and suspicions which I had come to entertain of expressed or implied phonetic assertions contained in ordinary books on language: *o* in "on" is not the short *o* in "dote" (Scots) and so on, and Scots has a pure *e* and *o* corresponding to the French *é* and *o* (in *tôt*), etc.

Looking through what I have written above I would now tentatively establish the following equations with symbols employed by the I.P.A.:

$\bar{a}, \check{a} = a:$ and a	$\hat{a} = \text{q}; \text{q (Scots)}$	$\alpha = \text{A}$
$\bar{e} = \text{æ or a (Scots)}$	$\bar{e} = e:$, $e \text{ (Scots)}$	$\hat{e} = \text{æ'}, \text{æ}$
$e = \text{ə}$	$\bar{i} = i:$, i	$\hat{i} = \text{I}$

Final \hat{e} and i sometimes = I (Scots).

$\bar{u} = u:$, u	$u = \text{U} (?)$	$-o = o$
$\bar{o} = o:$, $o \text{ (Scots)}$	$o = \text{ɔ}; \text{ɔ}$	
$ai = \text{aI or aI} (?)$	$ei = \text{əI}$	
$au = \text{aU or aU} (?)$	$oi = \text{ɔI}$	

Note.—A point to note is that my long signs really represent quality, and not length. I think that vowels are seldom fully long in B χ . except when in the final position, e.g. $p\hat{a} = p\text{q}:$.

If this is so, a point of similarity is to be remarked between B χ . and Samnānī, *vide* § 3 of Arthur Christensen's "Le Dialecte de Samnān" in the *Mémoires de l'Académie Royale des Sciences et des Belles Lettres de Danemark*, 7^{me} série, Section des Lettres, t. ii, No. 4, 1915.

$q = q$	$k = k$	$h^i = c$
$g = g$	$gy, g^i = \text{J}$	
$\chi = \chi$	$\gamma = \text{H}$	
$\check{c} = \text{ts}$	$j = \text{dž}$	$y = j \text{ (i, also sometimes } \text{ç} \text{ ?)}$
$\delta = \text{ʃ}$		
$v = v$	v and w both probably tend to v	
$\text{w} = \text{ŋ}$	r probably r and a	

I cannot venture to diagnose l , but I think it inclines to l^i rather than to l^u . As regards h see the *Pronunciation of English in Scotland*, § 124.

VOWELS

22. \bar{a}, \hat{a} .

(1) B χ . $\bar{a}, \hat{a} = \text{Mn.P. } \bar{a}$; Av. O.P. \bar{a}, a

Initial

B χ . $\hat{a}wistūñ$	pregnant; Mn.P. $\bar{a}bistan$	Av. a
$\hat{a}wōdī$	place of $\bar{a}bādī$	\bar{a}
	habitation	

<i>ālī</i>	polluted	<i>ālūda</i>	?
<i>āškār</i>	openly	<i>āškār</i>	Phl. <i>ā</i>
			Skr. <i>āvi-</i>

Medial

<i>bād</i>	wind	<i>bād</i>	Av. <i>ā</i>
<i>dās</i>	sickle	<i>dās</i>	Skr. <i>ā</i>
<i>hār</i>	thorn	<i>χār</i>	<i>a</i>
<i>māndan,</i> <i>mandan</i>	to remain	<i>māndan</i>	O.P. <i>a, ā</i>

Final

<i>bā, bā, wā</i>	with	<i>bā</i>	O.P. <i>*ā</i> Hü. 145.
<i>bālā</i>	up	<i>bālā</i>	Phl. <i>*ā</i> Hü. 172.
<i>dūnā</i>	wise	<i>dānā</i>	Phl. <i>ā</i>
<i>gīyā</i>	green fodder	<i>(gīyāh</i> <i>obsol.)</i>	

- (2) Bχ. *ā, ā* → *ō, o* after *w*
→ *ū, ō* before *n, m*.
Vide §§ 29.4 and 31.3.

- (3) Bχ. *ā* = Mn.P. *a*

Bχ. <i>-dāh</i> <i>dah</i>	-teen, ten	<i>-dah, dah</i>	Av. <i>a</i>
<i>ik'ānē</i>	to come off, out	<i>mikanad</i>	<i>a</i>

In Mn.P. *kandan* has two meanings:

- (a) to dig, extract.
(b) to fall out, come off.

<i>nā'alis</i>	don't let it	<i>(na hil-aš)</i>	<i>a</i>
<i>rā^ad</i>	he went	<i>raft</i>	<i>a</i>

- (4) *Prosthetic*

Bχ. <i>āstāra</i>	star	<i>sitāra</i>	<i>star-</i> , Skr. <i>stār-</i> , and <i>tāras</i> in pl.
<i>ostāra</i>			

- (5) *Loss of Initial ā*

Bχ. <i>taš</i>	fire	Mn.P. <i>ātiš</i>	Av. n. sg. <i>ātarš</i>
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23. a, e.

(1) B_χ. a = Mn.P. a; O.P. Av. a

Initial

B _χ . <i>asp</i>	horse	<i>asp</i>	O.P. a
<i>angust</i>	finger	<i>angušť</i>	Av. a

Medial

<i>bastan</i>	to tie	<i>bastan</i>	O.P. a
<i>dast</i>	hand	<i>dast</i>	a
<i>gyalla</i>	flock	<i>galla</i>	
<i>sad</i>	100	<i>šad</i>	Av. a

Final

B _χ . <i>āsīda</i>	in peace	<i>āsūda</i>	(O.P. a)
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and all past participle endings.

For *ar*, *er* = Mn.P. *ar*, *er* ← *ərə*. Vide § 58.(2) B_χ. a = Mn.P. ā; O.P. ā

B _χ . <i>čaqū</i>	knife	<i>čāqū</i>	T.
<i>išgaft</i>	cleft	<i>šikāft</i>	
<i>mand</i>	remained	<i>mānd</i>	
<i>mānd</i>			(O.C.P. <i>mānd</i>); O.P. a
<i>avēd</i> <i>ovēd</i>	came	<i>āmad</i>	O.P. ā-

24. ā.

B_χ. ā = Mn.P. a, ā; O.P. Av. ā, arə

- (1) usually before etymological final *h*;
 (2) frequently before *š* followed by a consonant;
 (3) sometimes before *n* and *m*.

B _χ . <i>čāh</i>	well	<i>čāh</i>	Av. ā
<i>dāh</i> <i>dah</i>	ten	<i>dah</i>	a
<i>-gāh</i>	-place	<i>-gāh</i>	O.P. ā
<i>kāh</i>	broken straw	<i>kāh</i>	Phl. ā
<i>rāh</i>	road	<i>rāh</i>	Paz. ā
			O.P. *ā
<i>zāhm</i> <i>zāhm</i>	wound	<i>zaxm</i>	
<i>āšnīd</i>	heard	(<i>šunīd</i>)	

<i>iyāšnān</i>	you recognize	(<i>māšīnāsīd</i>)	O.P. <i>ā</i>
<i>'āšt</i>	left, let	(<i>hišt</i>)	Av. $\sqrt{\text{harəz-}}$
<i>mānd</i>	remained	<i>mānd</i>	O.P. <i>a</i>
<i>mānd</i> <i>mand</i>			
<i>māšhūr</i>	generally known	<i>māshūr</i>	Ar.
<i>zāmand</i>	tired		Etym. (?)

Note also:—

<i>xārd</i>	ate	<i>x^vurd</i>	Av. -arə-
<i>suva</i>	in the morning	(<i>šabāh</i> ?)	Ar.
<i>tāk</i> <i>tak</i>	alone		

25. ē, eⁱ.

(1) B_χ. ē = Mn.P. ī (Classical ē), chiefly O.P. *ai*; Av. *aē*

Medial

B _χ . <i>bēd</i> , <i>bēδ</i>	willow	<i>bīd</i>	Av. <i>aē</i>
<i>dēv</i> ,	devil,	<i>dīv</i>	<i>daēva-</i>
<i>lēva</i>	mad	(<i>dīwāna</i> ?)	
<i>mēš</i>	ewe	<i>mīš</i>	<i>aē</i>

Final

<i>kē</i>	who ?	<i>kī</i>	O.P. * <i>kaya-</i>
<i>pēⁱ</i>	fat	<i>pīh</i>	Av. <i>pīvah-</i>
			Hü. 365

(2) B_χ. ē = Mn.P. *a*

Medial

<i>avēd</i> <i>avaid</i>	he came	<i>āmad</i>	O.P. <i>a</i>
Cf. O.P. ppc. <i>ha(n)gmatā</i> ; infin. * <i>gmatanaiy</i> .			
<i>istēdan</i> :	to seize	<i>sitādan</i>	
<i>istūñ-</i>		(<i>sitāndan</i> : <i>sitān-</i>)	

Skr. $\sqrt{\text{stā-}}$, "to steal"; but Hü. (709) considers that the form with short vowel is the original one of the Mn.P. word. Root ? *stan*.

<i>zeⁱdan</i> ,	to strike	<i>zadan</i>	O.P. $\sqrt{\text{jan-}}$
<i>izanē</i>		<i>mīzanad</i>	

26. è.

(1) B_χ. è = Mn.P. a in neighbourhood of palatal sound

<i>binìyèrīm</i>	let us see	<i>binigarīm</i>	
<i>rayètī</i>	acting as a	<i>ra'yatī</i>	Ar.
	cultivator		

<i>yèkī</i> <i>yekī</i>	one	<i>yakī</i>
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èr for er following k:

<i>kèrd</i> <i>kerd</i>	did	<i>kard</i>
<i>k'erd</i>		

before n, nd, followed by a palatal vowel:

<i>ibèndī</i>	thou tiest	<i>mībandī</i>
<i>ibandī</i>		

χudāwèndī || Godhood || O God!

χudāwandā

<i>vèndī</i>	thou threwest
<i>vandī</i>	

<i>zamèndī</i>	tiredness tired
<i>zāmand</i>	

(2) B_χ. è = Mn.P. i, ih

<i>è</i> <i>i</i> <i>a</i>	<i>i</i> (the <i>izāfa</i>)
<i>è</i> <i>i</i>	verbal prefix

e.g. *èguδ*, "he was saying"

<i>kè</i> <i>ki</i>	that (conj.)	<i>kih</i>	O.P. * <i>kaya-</i>
<i>mèrabūnī</i>	kindness	<i>mīhr(a)bānī</i>	

O.P. -*iθ*-

<i>sè</i> <i>se</i>	three	<i>sih</i>	O.P. <i>i</i>
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(3) B_χ. -è frequently alternates with -ē

<i>yè</i> <i>yē</i>	one
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27. ī.

(1) B_χ. ī = Mn.P. ī

<i>ī</i>	this (adj.)	O.C.P. <i>īn, ī</i>	Skr. <i>ēna</i>
-ī	nom. ending	-ī	Phl. - <i>ih</i>

<i>-īdan</i>	infin.	Mn.P. <i>-īdan</i>	
	ending		
<i>rīš</i>	beard	<i>rīš</i>	Afγ. <i>gīra</i>
<i>šīr</i>	milk	<i>šīr</i>	Av. <i>ī</i> ?
			Skr. <i>ī</i>
<i>zumīn</i>	ground	<i>zamīn</i>	Phl. <i>zamīk</i>

(2) Bχ. *ī* = Class. Mn.P. *ē*; O.C.P. *ī*

Verbal endings:

1st plur. <i>-īm</i>	Cl. Mn.P. <i>-ēm</i>	} Phl. <i>-ē-</i> representing caus. <i>-aya-</i>
2nd plur. <i>-īn</i>	<i>-ēd</i>	
2nd sing. <i>-ī ē</i>	<i>-ī</i>	
<i>dīr</i>	late	<i>dēr dīr</i> O.P. <i>darga-</i> Skr. <i>dīrghā-</i> Hü. 547
<i>hīva</i>	firewood	<i>hēzam </i> Av. <i>aē</i> <i>hīzam, χīma</i>

(3) Bχ. *ī* = Mn.P. *i*

<i>tīka</i>	fragment	<i>tikka</i>
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(4) Bχ. *ī* = Mn.P. *ū*; O.P. *ū, au*

<i>bīdan</i>	to be	<i>būdan</i>	O.P. <i>ū</i>
<i>balīt</i>	holm oak	<i>balūt</i>	
<i>dī</i>	smoke	<i>dūd</i>	Phl. <i>ū</i> ; Skr. <i>ū</i>
<i>dīr</i>	distant	<i>dūr</i>	O.P. <i>ū</i>
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunī</i>
<i>mī</i>	hair	<i>mū·ē</i>	Phl. <i>mō(d)</i> , O.P. <i>*maurda</i>
<i>pīl</i>	money	<i>pūl</i>	
<i>rī</i>	face, surface	<i>rū</i>	Av. <i>raoda-</i>
Cf. <i>malk i mīt</i> , "the angel of death."			Ar. <i>malaku'l</i> <i>maut</i>

(5) Bχ. *ī* = Mn.P. *u* (aw)

<i>dīn</i>	tail	<i>dum</i>	Av. <i>ū</i>
<i>hīrd</i>	reduced to powder, etc.	<i>χūrūd</i>	

<i>sī·ār</i> <i>suwār</i>	mounted, riding	<i>suwār</i> , <i>sawār</i>	O.P. <i>asabāri-</i> Tol. s.v.
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(6) B_χ. *ī* = Mn.P. *ō*, au

<i>mīsum</i>	season	<i>mausim</i> , <i>mōsim</i>	Ar.
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(7) B_χ. *ī* and *ē* are sometimes used alternatively

<i>mēra</i>	husband
<i>mīr'i</i>	husband of
<i>mīrgēl</i>	men
<i>tē</i>	eye
<i>tī·um</i>	my eye
<i>-ī</i> <i>-ē</i>	2nd sing. verbal ending

(8) B_χ. *ī* prosthetic

<i>īmā</i>	we	<i>mā</i>	Cf. O.P. <i>amāχam</i> Av. <i>ahmāka-</i>
<i>īsā</i>	you (plur.)	<i>šumā</i> (?)	Cf. G.Av. <i>χšmāka-</i> Av. <i>yušmāka-</i> (?)

28. i.

(1) B_χ. *i* = Mn.P. *i*

<i>ēi</i> <i>ēè</i>	what	<i>ēih</i>	O.P. Av. <i>i'</i>
<i>ki</i> <i>kè</i>	that	<i>kih</i>	O.P. * <i>kaya-</i> Skr. <i>kaya-</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>zərēd-</i>
<i>-istan</i>	infin. ending	<i>-istan</i>	O.P. <i>√ah-</i>
<i>zi</i> <i>zè</i>	from	<i>zi</i> (<i>az</i>)	O.P. <i>hačā</i>

(2) B_χ. *i* = Mn.P. *u*

<i>dirist</i>	right, well	<i>durust</i>	O.P. <i>u</i> ; Hü. 551
<i>durišt</i>	coarse	<i>durušt</i>	O.P. <i>u</i> ; Hü. 552
<i>dišmanī</i>	hostility, enmity	<i>dušmanī</i>	O.P. <i>duš-</i>
<i>dišmān</i>	abuse	<i>dušnām</i>	O.P. <i>duš-</i>

(3) B_χ. *i* = Mn.P. *a*, sometimes under the influence of a neighbouring palatal sound or *u*

This change is general in Kn. dialect: "Fath *i* Yezdī."

<i>dindūn</i>	tooth	<i>dandān</i>	Av. <i>dantan-</i>
<i>dindador</i>	well-ribbed	(<i>danda-dār</i>)	„
<i>jistan</i>	to jump, leap	<i>jastan</i>	Av. $\sqrt{yah-}$?
<i>χarmin</i>	gathered crops	<i>χarman</i>	
<i>irivan</i>	they go	<i>mīrawand</i>	
<i>sigū</i>	puppy	cf. <i>sag</i>	Ir. <i>a</i>
<i>sivak</i> ←	light (not	<i>sabuk</i>	
<i>savik</i>	heavy)		
<i>šilk</i>	appearance	<i>šakl</i>	Ar.
<i>zinjīr</i>	chain	<i>zanjīr</i>	

(4) B χ . *i* prosthetic; before initial *sp*, *st*, *šk*, and *šm*, and probably before *sk* and *št*

<i>ispēd</i>	white	<i>safēd, safīd</i>	Av. <i>spaēta-</i>
<i>ispārdan</i>	to commit to	<i>supurdan</i>	
<i>ispurdan</i>			
<i>istēdan</i>	to seize	<i>sitādan</i>	\sqrt{stan} ?
			Hü. 709
<i>iškam</i>	belly	<i>šikam</i>	
<i>išmārdan</i>	to count	<i>šumurdan</i>	Skr. $\sqrt{šmar-}$
			Av. <i>-šmar-</i>
<i>istīm</i>	tent-pole	<i>sitūn</i> ?	Av. <i>stūna-</i>

29. ū.

(1) In B χ . there is frequent interchange between *ū* and *u*, and between *ū* and *ō*

B χ . *ū* = Mn.P. *ū* .

<i>ibūhum</i>	I become	cf. <i>būdan</i> ,	O.P. pres. base
<i>ibūm</i>		<i>buwad</i>	<i>bava-</i>
<i>χū</i> (<i>χuvē</i>)	good	<i>χūb</i>	Cf. Skr. <i>suva-</i>
			<i>puṣ-</i> ; Hü. 503
<i>mūšk</i>	mouse	<i>mūš</i>	Skr. <i>ū</i>
<i>tū</i> <i>to</i>	thou	<i>tū</i> (older <i>tō</i>)	Av. <i>tava</i>

(2) B χ . *ū* = Mn.P. *ō* (in all cases also pronounced *ū* in O.C.P.); O.P. *au*; Av. *ao*

<i>būsīdan</i>	to kiss	<i>bōsīdan</i>	
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<i>dū</i>	sour milk	<i>dōγ</i>	Skr. $\sqrt{dōh}$ - Cf. <i>dógha</i> -
(<i>dō^udan</i>) :	to milk	<i>dōšⁱdan</i>	
- <i>dūš</i> -			
(<i>dō^udan</i>) :	to sew	<i>dōxtan</i>	
- <i>dūz</i> -			
<i>dūst</i>	friend	<i>dōst</i>	O.P. <i>au</i>
<i>dūš</i>	last night	<i>dōš</i>	Av. <i>ao</i>
<i>ikū^am</i>	I pound	<i>mīkōbam</i>	Phl. <i>ō</i>
<i>kūh</i> <i>kōh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>rūz</i>	day	<i>rōz</i>	O.P. <i>au</i>
(<i>sō^udan</i>) :	it burns	<i>mīsōzad</i>	Av. <i>ao</i>
<i>isūse</i>			
<i>ū</i>	that (adj.)	<i>ō</i>	O.P. <i>ava</i> -

(3) Bχ. *ū* = Mn.P. *au* ; Av. *ava*

nū new *nau, nō^u* Av. *nava*
(*nō, nev*, H. 1045 ; *nau, nou*, Hü. 1045.)

(4) Bχ. *ū* = Mn.P. *ā* before *n* and *m* (see also Bχ. *ō*)

This change is common in vulgar O.C.P., especially before *n*. In the educated speech a sound approximating to *o* (*ɔ*) and the short of *ā* is usual.

<i>aspūñ</i>	horses	(<i>aspān</i> O.P. <i>ā</i> obsol.) <i>asphā</i>
<i>čārbūñ</i>	riding animals	(* <i>čahārpā^ān</i>) O.P. <i>ā</i>
<i>pistūñ</i>	teat	<i>pistān</i> Av. <i>fštāna</i> Air. Wb. s.v., but Hü. 317
<i>rūñ</i>	thigh	<i>rān</i> Av. <i>ā</i>
<i>šūm</i>	evening meal	<i>šām</i> Av. <i>ā</i>
<i>šūn</i>	shoulder	<i>šāna</i>
<i>zūñwī</i>	knee	<i>zānū</i>

Cf. Av. *zānu-drājah*-, H. and Hü.,
but see Air. Wb. *sub voce*.

- (5) Final *-ān* is usually *-āñ*, sometimes *-ōñ* in Bχ; medially *ōn* alternates with *ūñ*, and sometimes *ān* is found.

<i>dōñist</i>	he knew	<i>dānist</i>
<i>dūñist</i>		
<i>hōñā</i> <i>hūna</i>	house	<i>χāna</i>

Note.—Bχ. *igurūsum*, "I run away" (past base *gurōδ-*), in Mn.P. *mīgurizam*, which, however, in O.C.P. has the alternative past bases *guriχt* and *gurōχt*.

30. u.

- (1) Bχ. u = Mn.P. u

<i>gudan</i> ,	to say	<i>gaftan</i>	O.P. $\sqrt{gub-}$
<i>gudan</i>			
<i>ikunum</i>	I do	<i>mīkunam</i>	O.P. u
<i>χum</i> <i>χu^mm</i>	myself	<i>χ^uudam</i>	Av. <i>χ^uato</i> → Mn.P. <i>χ^uud</i>
<i>turuš</i>	sour	<i>turš</i>	
<i>iyūftam</i>	I fall	<i>mīruftam</i>	Av. <i>ava</i> + $\sqrt{pat-}$

- (2) Bχ. u = Mn.P. a usually when in the neighbourhood of a labial, and particularly before *m*, and occasionally in other circumstances.

<i>čādur</i>	veil, tent	<i>čādar</i>	
<i>dūhūn</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i>
<i>dēhūñ</i>			O.C.P. <i>dahan</i>
<i>juwūñ</i>	young man	<i>javān</i>	Av. acc.
<i>javōñ</i> , etc.			<i>yavānəm</i>
<i>rundan</i>	to drive	<i>rāndan</i>	
<i>rōndan</i>			(= * <i>ravān(i)dan</i>)
<i>iruvum</i>	I go	<i>mīravam</i>	
<i>wur-</i>	vb. prefix	<i>bar-</i>	O.P. a
<i>wur</i>	on, upon	<i>bar</i>	O.P. a

Before *m* Bχ. *u* = Mn.P. *a* (i) :

<i>-um</i>	1st sg. vb. suff.	<i>-am</i>	O.P. <i>ā</i>
	1st sg. enclitic		
	pronoun		
	ordinal suffix		
<i>ādum</i>	man	<i>ādam</i>	Av. <i>-ama-</i>
<i>hum</i>	also	<i>ham</i>	Ar.
<i>hum-sā</i> , etc.	neighbour	<i>ham-sāya</i>	O.P. <i>a</i>
<i>hākum</i>	ruler	<i>hākīm</i>	Ar.
<i>zāmīn</i>	ground	<i>zamīn</i>	

(3) Bχ. *u* = Mn.P. *ā* before *m*

<i>ārūm</i>	ease	<i>ārām</i>	Av. <i>ā</i> ; O.P. <i>*ā</i>
<i>anjum girēd</i>	be completed	<i>anjām girift</i>	
<i>iltizum</i>	undertaking,	<i>iltizām</i>	Ar.
	guarantee		
<i>dum</i>	hunter's net	<i>dām</i>	Skr. <i>dāma-</i>
<i>salumat</i>	safety	<i>salāmat</i>	Ar.

(4) Bχ. *ū* ← *-uh* ← *-ōh* = Mn.P. *-āh-* ; Bχ. *-um* = Mn.P. *-aham, -iham*

<i>iχum</i>	I want	<i>mīχ^vāham</i>
<i>iχuhum</i>		

By the dropping of etymological *h* (*-ih*, *-ah*) or an *h*, *v*; or *y* glide, forms such as the following are obtained :

<i>ibūm</i> <i>ibūhum</i>	corresponding to O.C.P.	(<i>buwam</i>)
<i>idum</i>		<i>mīdaham</i>
<i>ijum</i>		<i>mījaham</i>
<i>igum</i> <i>igūhum</i>		<i>mīgūyam</i>
<i>inum</i>		<i>mīniham</i>
<i>irum</i> <i>irivum</i> <i>iruvum</i>		<i>mīrawam</i>

Where an *ā* or *ō* is involved the Bχ. vowel is often *ō* :

<i>iχōn</i>	they wish	<i>mīχ^vāhand</i>
<i>iχōē</i>	he wishes	<i>mīχ^vāhad</i>

igōē || he says *mīgōyad*
igōhē || *igūhē*

31. *ō*.

The length of Bχ. *o* is so liable to variation that it is convenient to treat all forms of it together. There are three principal sounds represented by Bχ. *ō* and *o*, viz., Mn.P. *ō*, *ā*, *au*.

- (1) Bχ. *ō* = Mn.P. *ō* (O.C.P. *ū*) and *ū*; O.P. Av. -*ū-*, -*va-*,
 -*uu-*, (*ao*)

<i>dō</i>	two	<i>dū, do</i>	Av. <i>dva-</i>
<i>gō</i>	human	<i>gūh</i>	Av. <i>ū</i>
	excrement		
<i>igōhē, igōē</i>	he says	<i>mīgōyad</i>	} O.P. $\sqrt{gub-}$
(also - <i>ū-</i>)			
<i>bugo</i> (also <i>ū</i>)		<i>bigō</i>	
<i>kōh</i> <i>kūh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>tō</i> <i>tū</i>	thou	<i>tō</i> (Hü.400)	Av. <i>tava</i>
			O.C.P. <i>tū</i>

- (2) Bχ. *ōδ* = Mn.P. *u* + χ^t , *ō* + χ^t (see χ^t § 44.2)
ōm = Mn.P. *u* + χ^m (see χ^m § 37.4 e)

<i>dōder</i>	daughter	<i>duxtar</i>	Av. <i>duydar</i> Phl. <i>dux̌t</i>
<i>dōdan</i>	to sew	<i>dōxtan</i>	
<i>furō^udan</i>	to sell	<i>furōxtan</i>	Av. * <i>fra</i> + <i>ux̌šta-</i> ? H. 824
<i>gurōdan</i>	to flee	<i>gurōxtan</i>	
<i>pō^udan</i>	to cook	<i>puxtan</i>	Ir. * <i>paχua-</i>
<i>sō^udan</i>	to burn	<i>sōxtan</i>	Av. <i>°sux̌ta-</i>
<i>šōm</i>	plough-land	<i>šuxm</i>	

In Bχ. *ū* appears in the present bases of most of above verbs, v. § 29.2.

- (3) B χ . \ddot{o} , (\ddot{a} , \ddot{a} -) = Mn.P. \ddot{a} , usually O.P. Av. \ddot{a} , especially before n (see also B χ . \ddot{u} , §§ 29.4 and 30.4)

<i>osmāñ</i>	sky	<i>āsmān</i>	O.P. <i>asman-</i>
<i>āsemūñ</i>			acc. <i>asmānam</i>
<i>oftau</i>	sun	<i>āftāb</i>	Skr. * <i>ābha-</i>
<i>āftau</i>			<i>tāpa-</i>
<i>oftīn</i>	sleeve	<i>āstīn</i>	
<i>ōhī</i> <i>āhī</i>	gazelle	<i>āhū</i>	cf. Skr. <i>āśu-</i>
<i>ōnā, ōnōñ</i>	they	<i>ānān</i>	cf. O.P. <i>ana-</i>
<i>ūnūñ</i>		(obsol.), <i>ānhā</i>	
<i>ord</i> <i>ārd</i>	flour	<i>ārd</i>	O.P. * <i>ā</i>
<i>ōvēd, ōvēīd,</i>	he came	<i>āmad</i>	O.P. <i>ā</i>
<i>avēd, avaid</i>			
<i>iyom</i>	I come	<i>mīāyam</i>	O.P. <i>ā</i>
<i>iyāhum</i>			
<i>bēōr</i>	bring	<i>bēār</i>	O.P. <i>ā</i>
<i>birōnē</i>	he may drive	<i>birānad</i>	
<i>bōyī</i>	arm	cf. <i>bāzū</i>	Av. <i>ā</i>
<i>bōzī</i>	game	<i>bāzī</i>	
<i>dōnist</i>	he knew	<i>dānist</i>	O.P. <i>ā</i>
<i>dōrī</i>	medicines	<i>dārū</i>	
	(herbs)		
<i>dōwā</i>	son-in-law,	<i>dāmād</i>	Av. <i>zāmātar-</i>
	bridegroom		
<i>girōñ</i>	dear (not	<i>girān</i>	
<i>grōn</i>	cheap)		
<i>gōīdan</i>	to copulate	<i>gāīdan</i>	
<i>jōñ</i>	life	<i>jān</i>	cf. Skr. <i>dhyāna-</i>
			G.I.P. 1.1, § 99.2,
			and Hū. 413
<i>iχōn</i>	they wish	<i>mīχ^vāhand</i>	cf. Av. <i>χ^vāsta-</i>
<i>χōñd</i>	he recited	<i>χ^vānd</i>	Av. <i>√χ^van</i>
<i>nišōñ</i>	to show	<i>nišān d.</i>	
<i>dādan</i>			
<i>soya</i>	shade	<i>sāya</i>	Skr. <i>ā</i>

<i>soyīd</i>	he rubbed down	<i>sāyīd</i>	Skr. $\sqrt{\text{sā-}}$
<i>šōñā</i>	comb	<i>šāna</i>	Phl. <i>ā</i>
<i>tōrīk</i>	dark	<i>tārīk</i>	Av. <i>taθra-</i>
<i>wō wā</i>	must	(<i>bāyad</i>)	

(4) Bχ. *ōu* = Mn.P. *au*, *ōu*

jōu || jōh barley *jav, jōu*
(*jev, jō*, H. 428)

pl. *jāhā, jahā* *jauhā*

- (5) It is not clear to what original form is to be referred Bχ. *mō || mū* = I. There is no nasalization to represent the *n* of the Persian *man*, O.P. *manā* (gen. sing.). Perhaps it descends from the enclitic acc. form, which appears as *-mā* in both G. and Y. Av.

DIPHTHONGS

32. ai and ei; ay-

(1) Bχ. *ai* = Mn.P. *ai*; O.P. *-ati-*, *adiy*; Av. *-aiti*, *-ada*

<i>ai! aē!</i>	oh! (voc.)	<i>ai!</i>	
<i>kai</i>	when?	<i>kai</i>	Av. <i>kaδa</i>
<i>pai pei</i>	tendo Achilles	<i>pai</i>	
<i>pai</i>	track	<i>pai</i>	Av. <i>paδa-</i> ; cf. O.P. (<i>ni</i>) <i>padiy</i>
<i>pairwand</i>	joint	<i>pairwand</i>	Av. <i>paiti-</i>
<i>paiya</i>	fordable		
<i>bē peiya</i>	unfordable		
<i>mail</i>	liking	<i>mail</i>	Ar. (O.C.P. <i>mēl</i>)

(2) *ai* when peculiar to Bχ. has usually developed from *a*, followed by *y*, which may represent Mn.P. *d* or *g* (and *j*), or which may be a glide.

bainām || defamed *badnām*
bēnām

<i>mai'as</i>	bee	<i>magas</i> (fly)	
<i>mayas</i>			
<i>mailis</i>	assembly	<i>majlis</i>	Ar.
<i>saiyèl, sayèl</i>	dogs	<i>sag-hā</i>	
← <i>*sagyèl</i>			
pl. of <i>sag, sa</i>			
<i>saina</i>	dog(s), acc.	<i>sag (hā)-rā</i>	
<i>maiya</i>	don't come		
<i>mayārīn</i>	don't bring (pl.)		

These two last should, perhaps, be written *màya*, *màyārīn*.

- (3) Bχ. ai often alternates with *ē*ⁱ, *ē* :

<i>avēd</i> <i>avaid</i>	he came
<i>avērd</i> <i>avaird</i>	he brought
<i>istēd</i> <i>istaid</i>	he took
<i>zē'dan</i> <i>zaidan</i>	to strike

- (4) Other examples of ai in Bχ. are :

<i>dain</i> <i>dēn</i>	obligation	? <i>dain</i>	Ar.
	(moral)		
<i>hai</i>	continually,	O.C.P. <i>hai</i>	
	always		
<i>lai</i>	<i>gīlīm</i> , woven rug		
<i>painīdan</i> :	to measure	? <i>paimūdan</i>	
<i>ipain</i> ← <i>*paimn-</i> ?			
<i>tai</i>	in the presence of, to		
<i>tai</i>	half of a donkey (etc.) -load.		

33. au.

- (1) Bχ. au appears to be always secondary, being derived in most cases from *ab*, *āb*, *av*, *af(š)*; V. 46.2, 4, 5, and 47.8. In a few cases it corresponds directly to Ar. *au*.

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
<i>aur</i>	cloud	<i>abr</i>	Av. <i>awra-</i>
<i>bē'au</i> <i>bī'ā</i>	come	<i>bē'ā</i>	

<i>binauš</i>	violet	<i>binafš</i>	Phl. <i>vanavšak</i> ← <i>fš</i>
<i>dau'anīd</i>	he ran	<i>dawīd</i> (cf. <i>denīdan</i> , H. 574 bis)	
<i>kauš</i>	shoe	<i>kafš</i>	
<i>biχau'an</i> <i>biχaun</i>	make lie down	<i>biχ'ābān</i>	
<i>χausīd</i>	he lay down	<i>χuspīd</i> ← * <i>χafsīd</i>	
<i>rau'na</i> <i>rau'ūna</i>	starting out	<i>rawāna</i>	
<i>sauz</i>	green	<i>sabz</i>	Ar.
<i>šau</i>	night	<i>šab</i>	O.P. <i>χšap-</i>
<i>tau</i>	fever	<i>tab</i>	Av. <i>√tap-</i>
<i>tauwistūn</i>	summer	<i>tābistān</i>	
<i>zaur</i>	rough, coarse	<i>zabr</i>	(Ar. ?)
<i>čitaur</i>	how ?	<i>čitaur</i>	Ar. <i>taur</i>
<i>daur e</i>	around (prep.)	<i>daur i</i>	Ar. <i>daur</i>

(2) Bχ. au resulting from Metathesis :

<i>haulā</i>	sweetmeats	<i>halwā</i>	Ar.
<i>saur</i>	sneeze	cf. <i>surfa</i> ?	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	

(3) Other examples of Bχ. au are :

<i>āftau</i> <i>derrau</i>	sunset (cf. <i>āftau derrahd</i> , sun set)		
<i>aurā.ī</i>	alarmed		
<i>aurau</i>	water channel, (drain ?)		
<i>daurī</i>	platter, tray		
<i>girdaurī</i>	collecting one's things for		
<i>girdawārī</i>	a journey		
<i>haul</i>	outcry		
<i>laudaga</i>	shivering		
<i>naud i</i>	a matting bundle of dates		
<i>χurmā</i>			

34. oi.

B χ . oi is frequent as an alternative to $\hat{a}(h)$, before \check{i} , \bar{e} ;
also as an alternative to - $\hat{a}y$ -:

<i>bisoiyin</i>	rub!	<i>bisā.īd</i>
<i>iyoi.ē</i> <i>iyōhē</i>	he comes	<i>mī.āyad</i>
<i>doiya</i>	oh mother!	(<i>dā</i> = mother)
	oh daughter!	
<i>joi.ē</i> <i>jā(h)ē</i>	a place	<i>jā.ē</i> (O.C.P. <i>joi.ē</i>)
<i>moiyūn</i>	mare	<i>mādī.ān</i>
<i>māyūn</i>		
<i>nihoiyat</i>	limit	<i>nihāyat</i> Ar.
<i>nihāyat</i>		
<i>poi.īz</i> <i>pō.īz</i>	autumn	<i>pā.īz</i>
<i>zoi.īd</i> <i>zō.īd</i>	she gave	<i>zā.īd</i>
	birth to	

CONSONANTS

GUTTURALS

35. k.

(1) B χ .k = Mn.P.k, O.P. *k*; suffixes in -*k* are a characteristic in Phl.

Initial

<i>kandan</i>	to dig	<i>kandan</i>
<i>kerdan</i>	to do	<i>kardan</i>
<i>kī</i>	who?	<i>kī</i>
<i>kaftār</i>	hyena	<i>kaftār</i>

Medial and Final

<i>karuk</i>	hill-partridge	<i>kabk</i>
<i>pī.āke</i>	the man	
<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>takūn</i>	shaking,	<i>takān</i>
	knocking	
<i>yèkī</i>	the one	<i>yakī</i>

(2) **-k** is dropped in :

<i>yē, yè,</i>	one	<i>yak</i>
<i>ya yek</i>		
<i>hu'm hukm</i>	order	<i>hukm</i> Ar.

Perhaps also in :

<i>tainīdan</i>	to shake (a tree, etc.)
	which may be <i>tak</i> (cf. <i>takān</i>) and <i>-nīdan</i>
	caus. suffix → <i>*tagnīdan</i> → <i>*taynīdan</i>

and possibly in :

<i>mainā</i>	a cloth worn by women on the head and neck
--------------	--

This form may be compared with G. *mahnū* (*magnū* ?) and *maχnā*, *maχnū* and Kn.P. *maχnā*; cf. P.Ar. *mignā'a* (St.). The *q* would readily pass into *γ* and possibly *χ*, and in Bχ. this *γ* might pass through *g* into *y*.

(3) **-k** is preserved in :

<i>dāk</i>	mother
(poetical) <i>dā</i>	
<i>pistūñak</i>	nipple of gun
<i>nuk, nu'k</i>	point of

(4) Bχ. **k** = Mn.P. *χ^v*

<i>qum a kēš</i>	kindred,	<i>qaum o χ^viš</i>
	kinsmen	

(5) **sk**; vide § 50.2

(6) Other examples¹ of **k** in Bχ. are :

<i>gūzak</i>	ankle-bone	<i>qūzak</i>
<i>makinīdan</i>	to bleat	
<i>mallāk</i>	ladle	
<i>rūnikī</i>	crupper band	
<i>sako</i>	now	
<i>tak</i>	side of	
<i>tèk</i>	lower leg	

¹ Additional examples of initial *k* as well as of other sounds treated below will be found in alphabetical order in the vocabulary.

36. g.

(1) Bχ. g, gⁱ, gy = Mn.P. g; O.P. g, v.*Initial*

<i>gada</i>	stomach	cf. Afy. <i>gēda</i>	
<i>gudašt</i> ,	passed	<i>guzašt</i>	<i>gu-</i> = O.P. <i>vi-</i>
<i>gīyāšt</i>			
<i>gunah</i>	sin	<i>gunāh</i>	O.P. <i>v</i>
<i>gurz</i>	club	<i>gurz</i>	Av. <i>vazra-</i>
<i>gūš</i>	ear	<i>gūš</i>	O.P. <i>g</i>
<i>gūšt</i>	meat	<i>gūšt</i>	O.P. * <i>gāuštā-</i>
<i>gyač</i>	gypsum,	<i>gač</i>	Av. <i>vičīča-</i>
	lime, plaster		
<i>gyalla</i>	flock	<i>galla</i>	

Medial

<i>bigyer</i>	catch hold of	<i>bigīr</i>	O.P. <i>g</i>
<i>biyer</i>			
<i>-gāh</i>	place of	<i>-gāh</i>	O.P. <i>g</i>
<i>hāga</i> .	egg	cf. <i>χāgīna</i>	

Medial *g*, however, usually appears in Bχ. as a *y* or *i* sound, or else is lost altogether. See examples under *y*, § 42.2.

Final

<i>dēg</i>	pot	<i>dīg</i>	Phl. <i>dēg</i>
<i>rag</i>	vein	<i>rag</i>	
<i>rēg</i>	sand	<i>rīg</i>	
<i>sag</i> <i>sa</i>	dog	<i>sag</i>	O.P. * <i>saka</i> cf. Medic <i>σπάκα</i>

(2) Bχ. g = Mn.P. k

<i>gūštī</i>	wrestling	<i>kuštī</i>
<i>kalg (i) . . .</i>	ground acorns,	
<i>kalk</i>	eaten with meat,	
	curds, sour milk	
<i>kaugūn</i>	hill partridges	* <i>kabkān</i>

(3) B _χ . -lg, -rg = Mn.P. rg; Av. -əhrka-, arəka-			
<i>balg</i>	leaf of tree	<i>barg</i>	Av. <i>varəka-</i>
<i>gurg</i>	wolf	<i>gurg</i>	Av. <i>vəhrka-</i>
<i>merg</i>	death	<i>marg</i>	G.Av. <i>maraka-</i>
<i>titarg</i>	hail	<i>tigarg</i>	
<i>rg</i> by Metathesis of - <i>kr</i>			
<i>firg(ē)</i>	a thought, reflection	<i>fīkr(ī)</i>	Ar.

Note:

burg eyebrow (? *brū + k*)

(4) B _χ . -zg = Mn.P. -γz; Av. -zg			
<i>mazg</i>	brains	<i>maγz</i>	Av. <i>mazga-</i>

(5) B_χ. g = Mn.P. q

= Mn.P. γ through q

<i>gurumnīdan</i>	to thunder	<i>γurumbīdan</i>	
<i>qurumnīdan</i>			
<i>gusl</i> <i>qusl</i> <i>quls</i>	ceremonial washing	<i>γusl</i>	Ar.
<i>gūzak</i>	ankle-bone	<i>qūzak</i>	
<i>rizg-as</i>	his subsistence	<i>riżq(-aš)</i>	Ar.

For *rg* vide § 54.

For loss of *g* in B_χ. Vide § 42.2

(6) The following are additional examples of *g* in B_χ:

<i>galg</i>	fork of a tree
<i>gyergyerāk</i>	a kind of lizard
<i>bahīg</i>	bride, daughter-in-law
<i>bīg</i>	kid, young goat
<i>tīg</i>	forehead

37. χ.

(1) B_χ. χ = Mn.P. χ and χ^v; Av. χ and χ^v
(Ir. χ^v not found in O.P.)

Initial

(a) <i>χerīdan</i>	to buy	<i>χarīdan</i>
<i>χīn</i> <i>hīn</i>	blood	<i>χūn</i>

$\chi\bar{y}\bar{y}\bar{a}l$	thought, intention	$\chi ay\bar{a}l$	Ar.
$\chi\bar{u}$	good, well	$\chi\bar{u}b$	Av. <i>hu-</i> ; O.P. * <i>hu-</i>
(b) $\chi\bar{u}rdan$: χur - to eat			
(in some dialects $\chi w\bar{a}rdan$)		$\chi^v urdan$: Av. χ^v	
$\chi\bar{a}stan$	to want	$\chi^v ur$ -	
$\chi aus\bar{i}dan$	to lie	$\chi^v \bar{a}stan$	Av. χ^v
	O.C.P. down,	$\chi aus\bar{i}dan$; Av. $\sqrt{\chi^v ap}$ -:	
	Cf. sleep	$\chi us\bar{p}idan$, $\chi^v af$ sa-	
χum , χut ,	myself,	$\chi uftan$, $\chi^v \bar{a}b$	
etc.	thyself	$\chi^v udam$,	
$\chi urz\bar{a}$	sister's child	$\chi^v udat$, etc.	
		$\chi^v \bar{a}harz\bar{a}du$	
		Av. χ^v	
$\chi u\check{s}$	pleasant, agreeable	$\chi^v u\check{s}$	

Medial

$fi\chi\bar{a}r\bar{i}$	fireplace	$bu\chi\bar{a}r\bar{i}$	
$pu\chi\bar{a}r\bar{i}$			
$al\chi\bar{a}l\bar{u}k$	woman's coat	$ar\chi\bar{a}lak$	
		(undercoat)	
$nu\chi ud$	kind of pea	$nu\chi ud$	
$nu\chi \bar{u}n$	nail (of finger or toe)	$nu\chi \bar{u}n$	Skr. <i>nakhá-</i> ;
		$n\bar{a}\chi un$	G. <i>nā-ūn</i> = finger

Many words in $-\chi t$:

$ba\chi t$	fortune	$ba\chi t$	Av. χt
$ra\chi t$	clothing	$ra\chi t$	
$sa\chi t$	severe	$sa\chi t$? Av. * <i>saχta-</i> p.pc. \sqrt{sak} be able; Skr. \sqrt{sak} , <i>śakta-</i> ; so H. 723 and

but see Mn.P. $\chi t = B\chi. \delta$. § 44.2.

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Final

<i>neriχ</i>	market rate	<i>neriχ</i> , <i>nerχ</i> , i.e. <i>ni</i> + <i>χerīdan</i>	Skr. <i>ni</i> + \sqrt{kri} GIP. I. 2.21 5β
<i>yaχ</i>	ice	<i>yaχ</i>	Av. <i>aēχa</i>

(2) Bχ. χ = Mn.P. q (Arabic and Turkish words).

Initial

<i>χasum</i> <i>qasum</i>	oath	<i>qasam</i>	Ar.
<i>χīmat</i> <i>qīmat</i>	price	<i>qīmat</i>	Ar.
<i>χuzer</i> <i>quzer</i>	amount, extent	<i>qadr</i>	Ar.

Medial

<i>āχil</i> <i>āqil</i>	sensible, wise	<i>‘āqil</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs-ī</i>	Ar.
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. ?
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>waxt</i> <i>vak</i>	time	<i>waqt</i>	Ar.

Final

<i>arax</i> (- <i>gīr</i>)	perspiration (horsecloth)	<i>‘araq</i>	Ar.
<i>yarāχ</i>	equipment	<i>yarāq</i>	T.

(3) Bχ. χ = Mn.P. γ

<i>χunča</i>	bud	<i>γunča</i>	
<i>bē damāχ</i>	out of spirits	<i>bī dimāγ</i>	
<i>tēχ</i>	blade of a knife	<i>tīγ</i>	Av. <i>taēγa-</i>

(4) χ changed to h or lost in Bχ.

(a) *Vide* Bχ. *h*. § 59.2

(b) Mn.P. *χt*. *Vide* § 44.2 and 3

(c) Mn.P. *χ^r* = Bχ. *h^r*, *r*

<i>su^hr</i>	red	<i>surχ</i>
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(d) Mn.P. $l\chi = B\chi. {}^hl, l$

<i>tahl, tahl,</i>	bitter	<i>talχ</i>	
<i>ta^{hl}</i>			
<i>istēl</i>	irrigation	<i>iṣṭalχ</i>	Ar.
	pond? (<i>vide vocab.</i>)		

(e) Mn.P. $\chi^m = B\chi. {}^hm, m$

<i>šōm, šu^{hm}</i>	ploughed land	<i>šuχ^m</i>	
<i>tōm tum,</i>	seed, flavour	<i>tuχ^m</i>	
<i>tu^{hm}</i>			
<i>zahmdâr</i>	wounded	<i>zaχ^m-</i>	

(f) Mn.P. $\chi^š = B\chi. {}^š$

<i>bāšīdum </i>	I bestowed	<i>ba$\chi^š$īdam</i>	
<i>ba$\chi^š$īdum</i>			

(5) Additional examples of χ in $B\chi.$:

<i>aχ</i>	clearing the throat		
<i>aχūn k.</i>	to thresh		
<i>χu^šχīn</i>	crupper	<i>qušqūn</i>	
<i>pašχa</i>	fly	Cf. O.C.P. <i>pašu,</i>	
		mosquito	

38. γ .

$B\chi. \gamma = \text{Mn.P. } \gamma$

(1) Initial γ usually becomes q in $B\chi.$ Vide § 39.3.

Medial and Final

<i>bayal</i>	(at the) side	<i>bayal</i>	
	(of)		
<i>buzγāla</i>	kid	<i>buzγāla</i>	
<i>layam</i>	bridle	<i>layām, ligām</i>	
<i>mury</i>	bird, fowl	<i>mury</i>	Av. <i>mərəya-</i>
<i>rōγan</i>	ghee	<i>rūyan</i>	Av. <i>raoyna-</i>

(2) $B\chi. \gamma = \text{Mn.P. } q \leftarrow$; Ar. T. q

<i>awγāt auqāt</i>	times	<i>auqāt</i>	Ar.
<i>alγ</i>	intelligence	<i>‘aql</i>	Ar.
<i>čāγ čāχ čāq</i>	healthy, well	<i>čāq</i>	T.

<i>nāryulā</i>	evil, violent	<i>nāqulā</i>	
<i>nalγ(i)</i>	(a) story	<i>naql</i>	Ar.
<i>nurγa</i>	silver	<i>nugra</i>	Ar.
<i>yaγīn</i>	certain, sure	<i>yaqīn</i>	Ar.

(3) γ dropped in B χ .

<i>čurā</i> <i>čirāγ</i>	lamp	<i>čirāγ</i>	
<i>dū</i>	sour milk	<i>dūγ</i>	
<i>durō</i>	lying	<i>durūγ</i>	Av. <i>draoγa-</i> ; O.P. <i>drauga-</i>
<i>kalā pésa</i>	magpie	<i>kalāγ, kulāγ</i>	(crow, etc.)

and perhaps in

<i>maur</i>	meadow, damp (?)	<i>mary</i>	Av. <i>marəγā-</i> Vide § 64
	ground		

cf. <i>surāγ</i>	clue	<i>sūrāχ</i>	(hole, clue)
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but *sīlā* hole(4) Further examples of γ in B χ .:

<i>bāγam¹ tāla</i>	wild almond	<i>bādām talχ</i>	
<i>dōryūn</i>	women's quarter		
	in a house		
<i>jaγila</i>	lad		
<i>kaγā</i>	sand-grouse (?)		

39. q.

(1) B χ . q = Mn.P. q (Ar. & T.)*Initial*

<i>qamčī</i>	whip	T.
<i>qalam</i>	pen	Ar.
<i>qand</i>	loaf sugar	(Ar.)
<i>qātīr</i>	mule	Ar.
<i>qīlwa</i>	(Qibla), S.W.	Ar.
<i>qum</i> (o <i>kēš</i>)	kindred	<i>qaurm</i> Ar.

¹ Only once recorded: elsewhere, *boyam*, *bāhum*. This substitution of γ for *h* is perhaps also illustrated by the word *jaγila*, boy, lad, beside B χ . (Ar.) *jāhīl*, youth, young man.

Medial

<i>yaqīn</i>	sure, certain	Ar.
<i>yaqīn</i>		

Final

<i>barq</i>	lightning	Ar.
<i>ṣaḡū</i>	small knife	T.
	<i>ṣāqū</i>	

(2) B_χ. q = Mn.P., Ar. χ

<i>dāqil</i>	inside	<i>dāχil</i>	Ar.
<i>qazūna</i>	treasury	<i>χazāna</i>	Ar.

(3) B_χ. q = Mn.P. γ (chiefly Arabic).

<i>damāq</i>	good spirits	<i>damāy</i>	
<i>dāq</i>	(brand of)	<i>dāy</i>	
	sorrow		

<i>kuntāq</i>	stock of gun	<i>kundāy</i>	
<i>qilt ḫardan</i>	to roll	<i>γaltīdan</i>	
<i>qulāf</i>	sheath	<i>γilāf</i>	Ar.
<i>qalava</i>	very, very	<i>γalaba</i> ?	Ar.
	much		

<i>qalbēl</i>	sieve	<i>γalbīl</i>	Ar.
<i>qallahā</i>	crops	<i>γalla-hā</i>	Ar.
<i>qārat</i>	plunder	<i>γārat</i>	Ar.
<i>qarq</i>	drowned	<i>γarq</i>	Ar.
<i>qaš k.</i>	to faint	<i>γaš k.</i>	Ar.
<i>qazav</i>	anger	<i>γaḏab</i>	Ar.
<i>qurūb</i>	sunset	<i>γurūb</i>	Ar.
<i>qussa</i>	sorrow	<i>γuṣṣa</i>	Ar.
<i>quwār</i>	dust in the air	<i>γubār</i>	Ar.
<i>qaiḇ</i>	invisible	<i>γaiḇ</i>	Ar.
<i>qair az</i>	except, besides	<i>γair az</i>	Ar.

Medial

<i>kāqaz</i>	letter	<i>kāryaz</i>	Ar.
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(4) Further examples of q in B_χ :

<i>ṣauqūn</i>	snowstorm, blizzard
<i>huq z.</i>	to vomit

PALATALS

40. c.

(1) Bχ. ċ = Mn.P. ċ; Av. ċ; Ir. ċ.

Initial

<i>čāl</i>	bird's nest	<i>čāl</i>	
<i>čār</i>	four	<i>čahār</i>	Av. ċ
<i>čārñidan</i>	to graze(cattle)	<i>čarāndan</i>	Av. ċ
<i>čē</i>	what	<i>čih</i>	Av. ċ
<i>čī</i>	thing	<i>čīz</i>	Av. ċ
<i>čīdan</i>	to pluck	<i>čīdan</i>	Av. ċ
<i>čū</i>	wood, stick	<i>čūb</i>	

Medial

<i>bača</i>	child	<i>bačča</i>	Phl. ċ
<i>kīča</i>	street	<i>kūča</i>	
<i>kūčīr</i>	small	<i>kučīk</i>	
<i>pīčñidan</i>	to roll up	<i>pīčāndan</i>	Phl. ċ
<i>tapūnča</i>	pistol	<i>tufangča</i>	

(2) Bχ. ċ || j (before an unvoiced consonant)

<i>panč tā</i> <i>panj</i>	five
<i>kač kārđ</i> <i>kaj</i>	crooked knife

(3) Bχ. ċ || k

<i>kad</i> <i>čad</i>	waist	
<i>kift</i> <i>čift</i>	mountain col	
<i>kīl</i>	beside	(Cf. Mn.P. <i>bayal</i> , armpit, etc.; <i>bayal i</i> , beside)
<i>čīl</i>	armpit	
<i>nuk</i> <i>nūč</i>	point, beak	
cf. <i>buzmuč</i>	a kind of lizard,	Mn.P. <i>makīdan</i> ,
	"goat-sucker"	to suck; Kn.P. <i>mičīdan</i>

(4) Bχ. ċ || š

<i>čēltuk</i>	rice	Mn.P. <i>šaltūk</i>
<i>čupūñ</i> <i>šūñ</i>	shepherd	(but see Hü. 776)

pīčnīdan || *pēžn-* || to roll up
pēšn-

(5) Other examples of *č* in B_χ. are :

Medial

<i>īčū</i>	here	
<i>očū, učū</i>	there	
<i>dīčī</i>	small cooking pot	
<i>fīčīstan</i>	to fly out of, fall out of	
<i>gyerčīne</i>	small cliff	
<i>kača</i>	chin	
<i>kurčal</i>	unthreshed ears of corn	
<i>lačar</i>	stingy	
<i>wurčardān</i>	to climb up	? Av. $\sqrt{\text{čar}}$

Final

<i>gulūč</i>	squint-eyed
<i>kač i pā</i>	heel
<i>kuč</i>	powder pan of flint-lock
<i>muč i pā</i>	ankle

41. j.

(1) B_χ. j = Mn.P. j

Mn.P. *j* represents several sounds in O.P. and Av., the principal being *y-* and *č*. The development of *j* in B_χ. seems to follow exactly similar lines, and it is unnecessary to give many examples.

Initial

<i>jā</i>	place	<i>jā</i>	Etym. (?)
<i>jāvūn</i>	youth	<i>jāvān</i>	Av. <i>y</i>
<i>jēv</i>	pocket	<i>jīb</i>	
<i>jōn</i>	life	<i>jān</i>	O.P. * <i>dy-</i>
<i>jumnīdan</i>	to shake, trs.	<i>jumbān(ī)dan</i>	
<i>jūr</i>	kind, manner	<i>jūr</i>	
<i>jūstan : jūr-</i>	to seek and find	<i>jūstan : jū-</i>	

Medial and Final

dast jalau whip thong on *dast-jīlau*
reins

durraġ black partridge *durraġ*

kaj crooked *kaj*

kunġi sesamum *kunġid*

(2) B_χ. -jd- = -štd-

hajdah eighteen *haštdah, hajdah*

(3) B_χ. nj = Mn.P. nj; Av. nē

panj five *panj*

panjā fifty *panjā*

pānj talons *panja*

nāranj bitter orange *nāranj*

sinġid (jujube ?) tree *sinġid*

(4) Mn.P. j = B_χ. i, y. Vide § 42.3

mailis assembly *majlis* Ar.

(5) Other examples of j in B_χ. are :

ajar irrigated

bāχājā great-grandfather

gunj wasp

kalajōš dried *dūy* rubbed down,
with *rūyan* poured over it

laj jealousy, malice

naijīra reed brake

42. y.

(1) B_χ. y = Mn.P. y; O.P. ai-; Av. aē-

Initial

yā (|| *oiyā*) or *yā* **aya*-. Vide Hü.

ya, yē one *yak* O.P. *aiya*-

yadak led horse *yadak*

yaχ ice *yaχ* Av. *aēχa*-

<i>yayīn</i>	sure	<i>yaqīn</i>	Ar.
<i>yarāḫ</i>	arms and equipment	<i>yarāq</i>	T.
<i>yūz</i>	wild cat	<i>yūz</i> , "small panther"	

Medial

<i>mēyūnī</i>	middle (adj.)	<i>mīyānī</i>
but <i>mīn</i>	among, in	<i>mīyān</i>

(2) B_X. -y- = Mn.P. -g-; O.P. Av. -k-

The *y* is sometimes lost, being absorbed in the preceding vowel, which it may palatalize if it is not already palatal.

<i>ayer</i> <i>ar</i>	if	<i>agar</i>	O.P. <i>k</i>
<i>biyer</i> <i>bigyer</i>	seize	<i>bigīr</i>	O.P. <i>g</i>
<i>dīčī</i>	small pot	(<i>dīgčī</i>)	
<i>dīyer</i> <i>dī.er</i>	other, again	<i>dīgar</i>	O.P. <i>k</i>
<i>hoya</i> <i>hāga</i>	egg	} cf. <i>χāgīna</i>	
<i>hoyīna</i>	eggs fried on both sides		
<i>jīyer</i>	liver	<i>jigar</i>	Av. <i>k</i>
<i>lēlaq</i>	stork	<i>laglag</i>	
<i>mayas</i> <i>maias</i>	bee	<i>magas</i>	cf. Av. <i>maχšī-</i>
<i>mer</i>	perhaps	<i>magar</i>	O.P. * <i>k</i>
<i>binyer</i>	look	(<i>binigar</i>)	} O.P. * <i>k</i>
<i>niyāšt</i>	he looked	(<i>niigarīd</i>)	
<i>sa</i> <i>sag</i>	dog	<i>sag</i>	O.P. <i>k</i>
pl. <i>sayèl</i>			

The plural ending -gèl → yèl after a vowel, e.g. *dā-yèl*, mothers; *gurbiyèl* (sg. *gurba*), cats; *dōryèl* || *dōrgyèl*, *dōrgèl*, "maidens," plural of *dōder*.

(3) B_X. -y-, -i- = Mn.P. -j-

<i>kuya</i> <i>kujā</i>	where ?	<i>kūjā</i>	
<i>mailis</i>	assembly	<i>majlis</i>	Ar.

(4) B_χ. y = Mn.P. -d-Frequently the *y* also disappears. *Vide* § 44.10 c.

<i>bīn</i> <i>bīdan</i>	they were	<i>būdand</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>nē-īdum</i>	I did not see	<i>nā dīdam</i>
<i>dīyār</i> <i>dī.ār</i>	visible	<i>dīdār</i>
<i>māyūñ</i> <i>mādūn</i>	inare	<i>mādyān</i>

(5) B_χ. y = Mn.P. w

<i>gyāhīdā</i> <i>gīyōhīdah</i>	giving a person the	<i>garwāhī dih</i>
<i>dādan</i>	trace of stolen	
	property	

(6) In B_χ. a *y*-sound after initial *g* and medial *g* (where it is preserved) is often optional, but in some words is more or less constant. It occurs especially before *a*, *e*, *au*, and *i*. I do not know it before *ā* and only once before *ū* (*tangyum*).

It appears to be simply a glide arising from the palatal nature of B_χ. *g*. It frequently appears in a less decided form in which cases I have represented it as *gⁱ*. This ⁱ glide is also frequently heard after *k*.

Examples

<i>gyau</i>	brother
<i>gyap</i>	big
<i>gyer</i>	scald-headed ; cliff
but <i>gā</i>	cow, ox
<i>gūl zaidan</i>	to deceive, etc.

(7) In B_χ. *y* frequently occurs as a glide between adjacent vowel sounds.

<i>daiyūs</i>	cuckold	<i>daiyūs</i>	Ar.
<i>iyom</i> <i>iyāhum</i>	I come	<i>mī-ā-y-am</i>	
<i>maiyaū</i>	don't come		
<i>iyārum</i>	I bring	<i>mī.āram</i>	
<i>bēyaš</i> (impv.)	hear, listen		

<i>tersastan</i>	: <i>ters-</i> to fear	<i>tursīdan</i>
<i>tīr</i>	(arrow)	} <i>tīr</i>
<i>tīra</i>	(section of tribe)	
<i>tūša</i>	food for journey	<i>tūša</i>

Medial

<i>bastan</i>	to tie, close	<i>bastan</i>
<i>ēi-t-ē</i>	what's the matter	* <i>ēi-at-ast</i>
	with you?	
<i>putul</i>	beetle	(<i>butul</i> ?)

Final

<i>-at</i>	thy	<i>-at</i>
<i>χut</i>	thysself	<i>χudat</i>
<i>must</i>	fist	<i>mušt</i>

(2) Bχ. -t = Mn.P. -d

<i>ārt</i> <i>ārd</i>	flour	<i>ārd</i>	
<i>Dawwīt</i>	proper name	<i>Dā.ūd</i>	Ar.
<i>īrāt</i>	objection	<i>īrād</i>	Ar.
<i>gart</i>	dust	<i>gard</i>	
<i>jallāt</i>	executioner	<i>jallād</i>	Ar.
<i>jilt</i>	leather case	<i>jild</i>	Ar.
<i>kilīt</i>	key	<i>kilīd</i>	
<i>mar bat kerdum</i>	one would think	<i>magar bad</i>	
	I had done some-	<i>kardam</i>	
	thing wrong		
<i>navīt</i> <i>nabīd</i>	he was not	<i>na būd</i>	
<i>raht</i> <i>rahd</i>	he went	<i>raft</i>	
also <i>kuntāq</i>	stock of gun	<i>kundāy</i>	

Oskar Mann¹ usually gives the final consonant of the 3rd sg. pret. of a verb as *t*, e.g. *bīt*, *gut*, *giriht*, *kirt*, *oveit*. I do not agree with this; the final consonant should be *d* or *δ*. Thus, *bīd*, *bīδ*; *gud*, *guδ*; *kerd*; *oveīd*, etc., and only rarely *t*, e.g. *kašīt* || *kašīd*.

For Bχ. ft, st, št, vide §§ 47.4, 49.6, 50.5 respectively.

¹ *Die Mundarten der Lur Stämme in S. W. Persien.* Berlin, 1910.

(3) Other examples of Bχ. t are :

Medial

<i>butulma</i>	log, trunk of tree
<i>buttē</i>	maternal aunt
<i>kutal</i>	led horse
<i>matrāχ</i>	club

Final

<i>čart</i>	fringe of hair worn on the forehead
<i>rūt</i>	moulted
<i>šat</i>	lake

44. d and δ.

(1) Bχ. d = Mn.P. d ; O.P. d- ; Av. d-, z- ; O.P. Av. -t-

Initial

<i>dādan</i>	to give	<i>dādan</i>	O.P. Av. $\sqrt{dā-}$
<i>dāhūn</i>	mouth	<i>dahān</i>	Av. <i>zafun-</i> ; cf. <i>vī-zafāna-</i>
<i>dawā</i> <i>dowā</i>	son-in-law, bridegroom	<i>dāmād</i>	Av. <i>z</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>z</i>
<i>dīr</i>	distant	<i>dūr</i>	Av. <i>d</i>
<i>dīn</i>	tail	<i>dum</i>	Av. <i>d</i>
<i>dōder</i>	daughter	<i>duxtar</i>	Av. <i>d</i>
<i>dōnistān</i>	to know	<i>dānistān</i>	Av. <i>z</i>

Medial

<i>-dan, -īdan</i>	infin. ending	<i>-dan, -īdan</i>	O.P. <i>t</i>
<i>bīdan, būdum</i>	to become,	<i>būdan, būdam</i>	
I was			

Final

<i>bēd</i> <i>bēδ</i>	willow	<i>bīd</i>	Av. <i>t</i>
<i>nawad</i>	ninety	<i>nawad</i>	Av. <i>t</i>
<i>rad</i>	passed on	<i>rad</i>	Etym. ?
<i>sad</i>	100	<i>šad</i>	Av. <i>t</i>

I have noted only one or two cases in which χt and δ appear alternatively, viz.:

<i>isāδ</i> <i>sāχt</i>	used to make, made	<i>mīsāχt</i> , <i>sāχt</i>
<i>wādē kē</i> <i>waχtī kē</i>	at the time when	<i>waqt ī kih</i>

(4) $B\chi$. d, hd, δ = Mn.P. ft medial and final; Av. *pt* ← *b + t*
girēδ || *girēδ* he caught *girift* Av. *garapta-*,
 $\sqrt{\text{grab}}$

<i>gudan</i> <i>guden</i>	they said	<i>guftand</i>
<i>raδan</i> <i>rāδan</i>	they went	<i>raftand</i>
<i>rahdan</i> (<i>rahadan</i>)		

(5) $B\chi$. d, δ = Mn.P. st

<i>hēδ</i> <i>hēδ</i>	is	<i>hast</i>
<i>hēδan</i>	are	<i>hastand</i>
<i>nē-iδ</i>	is not	<i>nīst</i>

(6) $B\chi$. d = Mn.P. z

<i>dālū</i> , <i>dōlū</i>	old woman	<i>zāl</i>	Av. $\sqrt{\text{zar-}}$; Skr. $\sqrt{\text{jar-}}$; cf. Ar. <i>zōr</i> , old
(? on false analogy of O.P. <i>dasta</i> ; Av. <i>zasta-</i>)			

(7) $B\chi$. d || z = Mn.P. \underline{z} and Ar. \underline{z}

<i>gudašt</i> <i>giyašt</i>	it passed	<i>guzašt</i>	O.P. <i>vi + \sqrt{\text{tar}}</i>
<i>guzašt</i>			
<i>b\{i\}</i> <i>gudertē</i>	he may pass	<i>biguzarad</i>	
<i>biguzerē</i>			
<i>derf</i>	dish, vessel	<i>garf</i>	Ar.

(8) Mn.P. rd usually appears in the same form in $B\chi$. but
gart dust is usual for *gard* Vide § 58.2 c

(9) In $B\chi$. an intrusive d is sometimes found after n

<i>čamand(ē)</i>	(there is a)	<i>čaman</i>
	meadow	
<i>čandār</i>	oriental plane	<i>činār</i>

<i>dīndā</i>	behind	Bχ. <i>dīn</i> = Mn.P. <i>dum</i> , tail
(? = * <i>dīnā</i> , cf. Kurd. <i>dumā</i> , behind, in the rear of)		(and Mn.P. <i>dumbāl</i> covers some of the uses of Bχ. <i>dīndā</i>)
<i>jahandum</i>	hell	<i>jahannam</i> Ar.
<i>jīnd</i>	jinn	<i>jinn</i> Ar.; also <i>jīnd(ū)</i> in vulgar Mn.P.
(?) <i>kušīnd</i>	an armed force, army	Perhaps related to Mn.P. T. <i>qušūn</i>
<i>ba sīnd ē</i>	one year of	<i>sinn</i> P.Ar.
<i>ya sālū</i>	age	
<i>šīvand</i> <i>šīvan</i>	lamentation	<i>šīvan</i>

(10) Bχ. *d* between vowels, or final, especially after a long vowel, frequently :

- (a) appears as *δ*
- (b) is reduced to *y* or
- (c) disappears entirely.

Examples

(a) and (c)

dādan || *dādan* they gave

bīdum || *bīdum* || I was

būm

bīdīn || *bīdīn* || *bīn* you were

rā^adan || *rahdan* || they went

rā^adan || *rā^an*

rā^d || *rah^d* || *rah* he went

(b) *bēnāmī* (*bā* + *y*) ill repute, *badnāmī*
defamation

dīya foresight of rifle (= *dīda* ?)

See also *y*, § 42.4.

(c) *āšnīdan* || *āšnīn* they heard

avēd || *avē* he came

avaidum || *avaim* I came

bī^ār || *bē^ār* awake *bīdār*

<i>būd</i> <i>bī</i>	he was	
<i>wō burīdan sūñ</i>	they separated	
<i>wō burīn sūñ</i>	them	
<i>dād</i> <i>dā</i>	he gave	
<i>dīār guḍan</i>	to imagine to	
	oneself, suppose	
(<i>dīdār</i>	visit	<i>dīdār</i>)
<i>dīd</i> <i>dī</i>	he saw	
<i>dīdan</i> <i>dīn</i>	they saw	
<i>nēīdum</i> <i>nēīdum</i>	I did not see	<i>na dīdam</i>
<i>dōder</i> , pl. <i>dōrgyēl</i> ,	girl	
def. sg. <i>dōrke</i>		
<i>girēdumas</i>	I seized him	
<i>girēmas</i>		
<i>ko yakī</i>	which one?	<i>kudam yakī</i> (کدام)
<i>kum</i>	which (pron.)	<i>kudam</i>
<i>χum</i> , <i>χut</i>	myself, thyself	<i>χ^vudam</i> , <i>χ^vudat</i>
<i>qā</i>	headman's title	<i>qārid</i> Ar.
<i>rasīd</i> <i>rasī</i>	he arrived	
<i>rasīdan</i> <i>rasīn</i>	they arrived	
<i>wuristādan</i>	they stood up	
<i>wuristān</i>		
<i>wuristān</i>		
<i>zī</i> , <i>zīter</i>	quickly, more	<i>zūd</i> , <i>zūdtar</i>
	quickly	
<i>aurū</i>	flowing river	* <i>āb rūd</i>

(d) In composition -d sometimes drops out before a following consonant:

<i>ārbēz</i> ← <i>ārd</i> + <i>bēz</i>	flour-sieve	
<i>wurggyernīdan</i>	to turn back,	← <i>gyerd</i> + <i>nīdan</i>
	round up	

(12) The disappearance of the $\delta = \chi^t$ appears to be rare:

<i>pōⁿden</i> <i>poen</i>	they cooked	<i>puχtand</i>
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Examples of

ze'dan to strike *zadan*
without the ordinary *d* are rare.

d is also preserved in most Persian-Arabic Loan Words.

tadâruk arrangements
mudâ'î complainant

(13) In B_χ *d* is lost in the following cases :

- (a) *-ē, -a* 3rd sg. vb. *-ad* O.P. *-atiy*
ending
-en, -an 3rd pl. ending *-and* O.P. *-artiy*
larā kick *larād*

Otherwise *-nd* is usually preserved :

âχund || *âχun* mulla *āχund*
čand || *čan* how many ? *čand*
mânind || like, peer *mânind*
mānan
mānd || *man* he remained *mānd*
-wand in names of
tribes, e.g. *Ōsīwand*

- (b) *-dx-*
kaχudā headman *kadχudā* (O.C.P. *katχudā*)

- (c) *-dz-*
bāzē after . . . *ba'd az (zi)*
bāzū after that *ba'd az ū*

- (d) *-zd-* = O.P. Av. *žd*
duz, duzī thief, theft *duzd, duzdī*
miz || *mizd* wages *muzd*

(14) Where Mn.P. has lost a final *-d* B_χ also lacks it.

bū smell *bū* Av. *baoda-*; G. *būd*
mī hair *mū* Phl. *mōd*; G. *mīd*
pā foot *pā* Av. *pāda-*

(15) As in other dialects *d* is assimilated to *t* in

batter worse *badtur*

(16) Other examples of *d* in B_χ. are:

<i>andi</i>	otherwise
<i>didū, diḍū</i>	sister
<i>gāmād</i>	herd of cattle
<i>rinde merd</i>	cute unscrupulous fellow
<i>χurindigāh</i>	grazing ground
<i>vandan</i>	to throw

LABIALS

45. *p*.

(1) B_χ. *p* = Mn.P. *p*; O.P. Av. *p*

Initial

<i>pā</i>	foot, leg	<i>pā</i>
<i>pār</i>	last year	<i>pār</i>
<i>painīdan</i>	to measure	? <i>paimūdan</i>
<i>perī</i>	fairy	<i>parī</i>
<i>pēristan</i>	to fly	<i>parrīdan</i>
<i>pēsa</i>	pied	<i>pīsa</i>
<i>pur</i>	full	<i>pur</i>

(2) B_χ. *p* = Mn.P. *b*

<i>gāpūn</i>	cowherd	* <i>gāvbān</i>	O.P. Av. $\sqrt{pā(y)}$
<i>puχārī</i>	fireplace	<i>buχārī</i>	
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. (?)

(3) B_χ. *p* = Mn.P. *f*

<i>nisp</i>	half	<i>nisf</i>	Ar.
<i>pilīta</i>	match of	<i>fatīla</i>	
	matchlock		
<i>pulād</i>	steel	<i>fālād</i>	Phl. * <i>pōlāvat</i> ; Hü. 340
<i>nūn a pētūr</i>	kind of bread		Cf. P.Ar. <i>fatīr</i>

For *sp* vide § 49.5.

(4) Other examples of **p** in B_χ. are :

<i>gyap</i>	big	
<i>kipistan</i>	to fall	Cf. G. <i>kaftmūn</i>
<i>sūpal</i>	cuckold ?	
<i>tāpū</i>	clay receptacle for grain	

46. b.

(1) B_χ. **b** = Mn.P. **b** ; O.P. Av. *b-*, *-p-*, *v-*

Initial

<i>balg</i>	leaf	<i>barg</i>	Av. <i>varəka</i>
<i>bē</i>	without	<i>bī</i>	O.P. * <i>apariy</i>
<i>bi-</i>	verbal prefix	<i>bi-</i>	
<i>bīdan</i> , <i>ibū.ē</i>	they were, he is	<i>būdand</i> , (<i>burvad</i>)	O.P. <i>b</i>
<i>burdan</i>	to carry off	<i>burdan</i>	O.P. <i>b</i>
<i>buz</i>	goat	<i>buz</i>	Av. <i>b</i>

(2) In B_χ. Mn.P. **ab** before **r** becomes **au**, and **b** between vowels in some cases may become **w**, especially after the verbal prefix *bi-*

<i>aur</i>	cloud	<i>abr</i>	Av. <i>awra-</i> ; Skr. <i>abhrá-</i>
<i>bibandum</i>	I may tie up	<i>bibandam</i>	
<i>biwandum</i>			
<i>iberum</i>	I carry off,	<i>mībaram</i>	
<i>biwerum</i>	I may carry off	<i>bibaram</i>	
<i>ibīnum</i>	I see, may see	<i>mībīnam</i>	
<i>biwīnum</i>		<i>bibīnam</i>	
<i>biwurum</i>	I may cut off	<i>biburam</i>	
<i>muwārik</i>	blest	<i>mubārik</i>	Ar.
<i>qauristūñ</i>	graveyard	<i>qabristān</i>	Ar. + P.
<i>saur</i>	patience	<i>šabr</i>	Ar.

(3) Mn.P. medial **b** disappears in B_χ. :

<i>bī</i> <i>bē</i>	lady	<i>bībī</i>
<i>zōñ</i>	tongue	<i>zabān</i>

(4) Mn.P. final *-ab* appears in Bχ. as *-au* :

<i>lau</i>	lip	<i>lab</i>	Phl. <i>lap</i>
<i>tau</i>	fever	<i>tab</i>	Av. \sqrt{tap} -
<i>šau</i>	night	<i>šab</i>	O.P.χ ^s <i>ap</i> -

but the final *-ab* from Arabic roots becomes *-av* :

<i>talav</i> :	<i>talab</i>	Ar.
<i>matlav</i>	<i>maṭlab</i>	Ar.

(5) Mn.P. *āb* initial, and sometimes final and medial, becomes Bχ. *au* :

<i>au</i>	water	<i>āb</i>	O.P. <i>āp</i> -
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and its compounds :

<i>aurēz</i>	watercourse	<i>ābrēz</i>
<i>aurū</i>	flowing stream	* <i>āb i rūd</i>
<i>aušūr</i>	watercourse	* <i>ābšūr</i>
<i>Sardau</i>	Proper name	<i>Sardāb</i>
<i>bau</i>	father	

Cf. Mn.P. *bāb* ;
H. 147 ;
Kurd. *bāb*, *bāv*

<i>biχaun</i>	make lie down	<i>biχ^vābān</i>
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(6) Mn.P. final *-āb* usually appears as *-āv* in Bχ. (*v* labio-dental) :

<i>bāv</i>	main tribe	(? * <i>bāb</i> , or Ar. <i>bāb</i>)
<i>avāv</i>	answer	<i>javāb</i> Ar.
<i>qassāv</i>	butcher	<i>qasāb</i> Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i> Ar.

(7) Mn.P. *šb* is represented in Bχ. by *ū* or *uv* :

<i>ēū</i>	stick, wood	<i>ēūb</i>
<i>ikū(w)um</i>	I pound	<i>mākūbam</i>
<i>χū</i> , <i>χuv ē</i>	good, it is good	<i>χūb</i> , <i>χūb ast</i>
<i>suv</i> , <i>suvd</i>	morning,	<i>šubh</i> , <i>šabāh</i> Ar.
	to-morrow morning	

(8) Mn.P. final **b** after other vowels is represented by Bχ. **v** :

<i>aiv</i>	fault	<i>ʿa.īb</i>	Ar.
<i>Haiv Ullāh</i>	proper name	<i>Habīb Ullāh</i>	Ar.
<i>jēv</i>	pocket	<i>jīb</i>	

See § 48.2.

(9) Bχ. **b** = Mn.P. **p** (O.C.P. **w**)

<i>čārbūn</i>	riding animals	<i>čārpā</i> , vulg.	
		<i>čārwa(dār)</i> (* <i>čahār pā.ān</i>)	

(10) Bχ. **-sb** = Mn.P. (Ar.) **sf**

<i>nīs b i</i>	half of	<i>nīs f i</i>	Ar.
<i>Isbahūñ</i>	Isfahān	<i>Išfahān</i> , older ;	
		<i>Ispahān</i>	

(11) Mn.P. **b** = Bχ. **w**, **v**. *Vide* preceding subsections 2, 6-8, and *w*, § 48.2

(12) Further examples of Bχ. **b** are :

<i>ambār</i>	storehouse		
<i>dabba</i>	leather powder-flask		
<i>hambūñ</i>	goat-skin bag		
<i>lumbar</i>	buttocks	Kn.P., G. <i>lumber</i>	
<i>tumbak</i>	small drum		
<i>turba</i>	nose-bag	Mn.P. <i>tūbra</i>	

47. f.

(1) Bχ. **f** = Mn.P. **f** ; O.P. Av. **f**

Initial

<i>fāmīdan</i>	to understand	<i>fahmīdan</i>	
<i>fū(ri)šnādan</i>	to send	<i>fīristādan</i>	O.P. <i>fra-</i>
<i>fīrōʿdan</i>	to sell	<i>fīrūxtan</i>	O.P. <i>fra-</i>
<i>ferārī</i>	fugitive	<i>farārī</i>	Ar.

Medial

<i>kufa</i> ,	cough, to cough		
<i>kufnīdan</i>			
<i>χafhūn</i>	suffocated	cf. <i>χafa</i>	Ar.

<i>qafā</i>	nape of the neck	<i>qafā</i>	Ar.
<i>tufang</i>	rifle	<i>tufang</i>	

Final

<i>barf</i>	snow	<i>barf</i>	Av. <i>vafra-</i>
<i>kaf</i>	palm of the hand	<i>kaf</i>	
<i>nāf</i>	navel	<i>nāf</i>	Av. <i>f</i>
<i>saf</i>	line	<i>saf</i>	Ar.

(2) B_χ. f = Mn.P. p

<i>fīrr dādan</i>	to fly off	cf. <i>parrīdan</i>	
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(3) B_χ. f = Mn.P. b

<i>fiχārī</i> <i>puχārī</i>	fireplace	<i>buχārī</i>	
<i>zaf(t) k.</i>	to take possession, charge of	<i>zabt</i>	Ar.

(4) B_χ. ft usually stands beside Mn.P. ft

<i>āftan</i> <i>oftāu</i>	sun	<i>āftāb</i>	
<i>āftauwa</i>	ewer	<i>āftāba</i>	
<i>iyūftē</i> (past	he falls	<i>mēuftad</i>	

base: *wast*)

<i>bāftan</i>	to weave	<i>bāftan</i>	
<i>haftād</i>	seventy	<i>haftād</i>	
<i>juft</i>	pair	<i>juft</i>	
<i>kaftār</i>	hyena	<i>kaftār</i>	

kuftan, kuluft as in Mn.P.

<i>sāftan</i>	shade from sun	<i>*sāya āftāb</i>	
<i>sift</i>	firm, stiff	<i>sift</i>	

In the following the *t* is frequently dropped:

<i>muf(t)</i>	gratis	<i>muf</i>	
<i>zaf(t) k.</i>	to appropriate, take charge of	<i>zābt k.</i>	Ar.

and usually

<i>haf</i>	seven	<i>haf</i>	
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(5) B_χ. d, hd, δ = Mn.P. ft medial or final; see § 44.4

- (6) B χ . ft seems to correspond with Mn.P. st in

<i>oftin</i>	sleeve	<i>āstin</i>
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- (7) For B χ . st replacing Mn.P. ft *Vide* § 49.6.4

For B χ . -vd- = Mn.P. ft + d *Vide* § 48.1

For B χ . isp- = Mn.P. saf- *Vide* § 49.5

- (8) Mn.P. -afs, -afs = B χ . auš and aus :

<i>binauš</i>	violet	<i>binafš</i>	
<i>dirauš</i>	cobbler's awl	<i>dirafš</i>	
<i>kauš</i>	shoes	<i>kafš</i>	
<i>kilaus</i>	celery (the in- terpretation "parsley" given by Steingass is wrong)	<i>karafš</i>	Cf. Kurd. <i>keraus</i>

- (9) Av. f disappears in B χ . initially in

<i>šūn</i>	shepherd	<i>šubān</i>	Av.* <i>fšu-pāna-</i>
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The form *šupūn* also occurs in B χ .; cf. H. and Hū., No. 776.

- (10) Arabic f is lost finally in

<i>sā k.</i>	to clear up (intr.)	<i>šāf k.</i>	Ar.
<i>sālēl</i>	clear (night ?)	<i>šāf lail (?)</i>	

- (11) Other examples of f in B χ . are :

<i>faχfūr</i>	china
<i>gyafter</i> <i>gyapter</i>	bigger, headman ; comp. of <i>gyap</i>
<i>kift</i>	mountain col, pass
<i>χirift</i>	stupid
<i>līfau</i>	sudden flood torrent
<i>nūft</i>	nose
<i>puf</i>	lungs
<i>saf</i>	line, row
<i>tīf</i>	young shoot of corn

48. **w, v, v.**(1) B_X. **w, v, v** = Mn.P. **w, v**; Av. *p, b, v**Initial*

<i>wāstādan</i>	to stand	<i>wā-istādan</i>	
<i>waχt</i>	time	<i>waqt</i>	Ar.
<i>war</i>	breadth		
<i>wāz</i>	open	<i>wāz, bāz</i>	Av. <i>p</i>
<i>wil</i>	loose, at liberty	<i>wil</i>	

Medial

<i>lēva</i>	mad		Cf. Mn.P. <i>dīv</i> ; Av. <i>daēva-</i> ; Afy. <i>lēwanē</i>
<i>parvēz</i>	Pleiades	<i>parvīn</i> ,	Av. <i>pāoiryēnas-</i> ; also <i>parvēz</i> * <i>par(u)v-</i> , Hü. 308; Kn.P. <i>paūr</i>
<i>iruvum, irivē</i>	I go, he goes	<i>mīrawam, mīrawad</i>	

(2) B_X. **w, v, (v)** = Mn.P. **b**; O.P. *p, b, (v)**Initial*

<i>wā, wā, wō</i>	with	<i>bā</i>	O.P. * <i>upāka</i>
<i>wā (ba, bi)</i>	to, etc.	<i>ba</i>	O.P. <i>patiy</i>
<i>(muwārik)wā</i>	let it be	<i>(mubārik)bād</i>	O.P. $\sqrt{\text{bav-}}$
<i>wā</i>	} should, must	<i>bāyad,</i>	Phl. <i>apāyistan</i>
		<i>bāyast(ē)</i>	O.P. * <i>upa + aitiy</i>
<i>wō-istī</i>			Hü. 179
<i>wārgāh</i>	camping ground	<i>bārgāh</i>	O.P. $\sqrt{\text{bar-}}$
<i>wur, wur-</i>	on, verbal prefix	<i>bar, bar-</i>	O.P. <i>upariy</i>

Medial

<i>auwist(ūñ)</i>	pregnant	<i>ābistan</i>	Av. <i>p</i>
<i>auwī, āwī</i>	irrigated	<i>ābī</i>	
<i>biwīnī </i>	thou mayest	<i>bibīnī</i>	
<i>bibīnī</i>	see		

<i>navīdum</i>	I was not	<i>na būdam</i>	
<i>nabīdum</i>			
<i>gulāwī</i>	pear	<i>gulābī</i>	
<i>qilwa</i>	Qibla	<i>qibla</i>	Ar.
<i>savēl</i>	moustache	<i>sabīl</i>	
<i>suva</i>	next morning	<i>ṣabāḥ</i>	Ar.
<i>siwak</i>	light	<i>sabuk</i>	Afr. <i>spuk</i>
<i>sohvat</i>	conversation	<i>ṣuḥbat</i>	Ar.

Final

After *ā, ē, u* (for *-ab = au* see § 46.4.)

<i>āzāv</i>	trouble, pains	<i>ʿazāb</i>	Ar.
<i>jarāv</i>	socks	<i>jurāb</i>	
<i>jēv</i>	pocket	<i>jīb</i>	Ar.
<i>niḥēv</i>	shout, hail	<i>naḥīb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.
<i>saʿāv, sāʿv</i>	owner	<i>ṣāḥīb</i>	Ar.
<i>sēv</i>	apple	<i>sīb</i>	
<i>suv</i>	morning	<i>ṣubḥ</i>	Ar.
<i>tājuv</i>	surprise	<i>taʿajjub</i>	Ar.

also after *a* and *e* in the Arabic words :

<i>adev</i>	respect	<i>ʿadab</i>	Ar.
<i>talav</i>	claim	<i>ṭalab</i>	Ar.
<i>matlav</i>	matter, story	<i>maṭlab</i>	Ar.

In these cases the sound appears to me to approximate to that of *v*; where it occurs initially, and generally where it occurs medially, it seems to have more the sound of *w*.

(3) *-āb* gives Bχ. *au* in

<i>āftau</i>	sun	<i>āftāb</i>
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(4) Bχ. *w, v* = Mn.P. *-m-*; O.P. Av. *m*

<i>avaid, awaid</i> , he came	<i>āmad</i>
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awēd, avēd, etc.

<i>dōwā</i>	son-in-law,	<i>dāmād</i>
	bridegroom	

<i>dōvūñ, duwūñ</i>	lower side of,	(? <i>dāman</i>)	
<i>avaidan</i>	they came to the		
<i>duwūñ i šat</i>	lower side of the lake		
<i>havīr</i>	dough, yeast	<i>χamīr</i>	Ar.
<i>hīva</i>	firewood (dial.)	<i>χīma</i>	
<i>huvār</i>	level	<i>hamwār</i>	
<i>jōva</i>	shirt	? <i>jāma</i> , or ? <i>jubba</i>	Ar.
<i>kavūñ</i>	bow	<i>kamān</i>	
<i>nirwak</i>	salt	<i>namak</i>	
<i>pēšivūñ </i>	repentant	<i>pašimān</i>	
<i>pašivūñ pašimūñ</i>			

(5) Bχ. w, v = Mn.P. f

<i>havdāh</i>	seventeen	<i>hafdah</i> (<i>haft</i> + <i>dah</i>)	
		Av. <i>haptadasa-</i> , 17th	
<i>kaušilīz</i>	ladle, ? tadpole	<i>kafčalīz</i>	
<i>lahāv</i>	quilt	<i>liḫāf</i>	Ar.

(6) Bχ. w, v = Mn.P. y

<i>wā yā</i>	or	<i>yā</i> (also <i>vayā</i>)	
		in Firdausi; see Hü. 1118)	

perhaps

<i>girē-v-istan</i>	to weep	<i>giryā k.</i>	
(<i>girēva</i> = <i>giryā</i>)		(obsol. <i>gīristan</i>)	

(7) Bχ. va-, wa-, bi- = Mn.P. uf(t)-; but cf. § 49.6 b

<i>vastan</i>	to fall	<i>uft-ādan</i>	
(<i>iyūftum</i>	I fall	<i>mīuftam</i>)	
<i>bista</i>	lying about	? <i>uftāda</i> Vide § 49.6 b	

(8) Bχ. w, v, as an off-glide from ō, ū, au

<i>auwistūñ</i>	pregnant	<i>ābistan</i>	
<i>čuwā</i> (sg. <i>čū</i>)	pieces of wood,	<i>čūbhā</i>	
	sticks		
<i>ikūwē bikū</i>	he pounds, pound	<i>mīkūbad, bikūb</i>	
<i>χuv-ē χū</i>	it is good, good	<i>χūb ast, χūb</i>	

<i>iχu-v-ē</i>	thou wishest	<i>mīχ^vāhī</i>
<i>iχwī, iχō'ē</i>		
<i>jā'i hama-</i>	the (accustomed)	<i>hama šab + ī</i>
<i>šauwī</i>	place of every night	

In all these cases, however, the *w, v* may represent the original *b*.

(9) The Bχ. *w, v*, also appears, but not universally, after an *ō* or *ū*, where an intervening *n* has been lost or degraded into a nasalization of that vowel:

<i>dōwist</i> <i>dōñist</i>	he knew	<i>dāñist</i>
<i>dūñist</i>		
<i>hōwa</i> <i>hōñā</i>	house	<i>χāna</i>
<i>inišovum</i>	I make sit down	<i>mīnišānam</i>

(10) Bχ. *v* between vowels may be lost.

<i>irum</i> <i>iruvum</i>	I go
<i>irīm</i> <i>irivīm</i>	we go

In *gyāhīdē* || *gīyōhīdē*, "giving information against thieves," which is presumably for *gavāhī dih*, the *w* has probably been lost and the *y* developed out of the palatal *g*; otherwise the *y* must represent the *w*.

(11) Other examples of *w, v, v* in Bχ. are:

<i>jallāv</i>	male lamb		
<i>javāv</i>	answer	<i>javāb</i>	Ar.
<i>qāwā</i>	dice		Ar. <i>ka'b + hā</i> ?
<i>saχv</i>	roof, ceiling	<i>saqf</i>	Ar.
<i>serwāz</i>	foot soldier	<i>sarbāz</i>	

SIBILANTS

49. s.

(1) Bχ. *s* = Mn.P. *s* { O.P. *Av, s*; Skr. *ś*
O.P. *θr*; Av. *θr*; Skr. *tr-*

	<i>Initial</i>	
<i>sad</i>	100	<i>šad</i>
<i>sāl</i>	year	<i>sāl</i>
<i>sar</i>	head	<i>šar</i>

<i>sè</i>	three	<i>sih</i>	O.P. <i>θritiya-</i> third
<i>sūlā</i>	hole	<i>sūrāχ</i>	Phl. <i>sūlāk</i> ; Pāz. <i>sūlā</i> ; Hü. 754
<i>sum</i>	hoof	<i>sum</i>	
<i>Medial</i>			
<i>āsūñ</i>	easy	<i>āsān</i>	
<i>āsī'au</i>	mill	<i>āsīyāb</i>	
<i>āsemūñ, osmā</i>	sky	<i>āsmān</i>	
<i>kīsin</i>	bag	<i>kīsa</i>	
<i>pēsa</i>	pied	(<i>pīsa</i>)	
<i>rasīdan</i>	to arrive	<i>rasīdan</i>	
<i>tarsastan</i>	to fear	<i>tarsūdān</i>	

<i>Final</i>			
<i>dās</i>	sickle	<i>dās</i> <i>dahra</i>	Skr. <i>dātra-</i> ; O.P. * <i>θr</i>
<i>pas</i> <i>pah</i>	then	<i>pas</i>	
<i>kus</i>	pudendum	<i>kus</i>	
	muliebre		

(2) Bχ. *s* = Mn.P. *š*; O.P. Av. *š*

<i>-as -is</i>	his, etc.	<i>-aš</i>	} Cf. O.P. <i>-šaiy</i>
<i>-sūñ</i>	their, etc.	<i>-šān</i>	
<i>angust</i>	finger	<i>angušt</i>	Phl. <i>angust</i> ; Av. <i>angušta-</i>
<i>čāst</i>	midday meal, midday	<i>čāšt</i>	Phl. <i>čāšt</i>
<i>gusnā</i>	hunger	Vulg. P. <i>gušna</i> ; Mn.P. <i>gurisna</i> , <i>gurišna</i> , hungry; Phl. <i>gursak</i>	
<i>listan : lēs</i>	to lick	<i>lištan</i>	
<i>must</i>	fist	<i>mušt</i>	Phl. <i>must</i> ; Av. <i>mušti-</i>
<i>musta</i>	grip (handle) of knife, etc.		
<i>sūr</i>	saline, brackish		<i>šūr</i>

(3) B_χ. s = Mn.P. z ; Av. č

igurūsē he runs away *mīgurīzad*

ma pas (paz-) don't cook *ma paz*

pūspur muzzle-loader ?*pūza + pur*

Cf. Mn.P. *dahānah-pur*

rēsistan : rēs- to pour down *rīχtan : rīz-*

rē'idan : rēz- on

rēsistan bayak (the combatants) fell upon each other ;

cf. Mn.P. *rīχtand ba hamdiger*

isūsē it burns *mīsūzad*

but caus.

isūzanam

mīsūzānam

(4) B_χ. -s = Mn.P. -sf- ; Av. -sp-

gūsind sheep *gūsfind*

(5) B_χ. ^{isp-, isb-} = Mn.P. ^{sup-, saf-} ; O.P. Av. ^{sp}
_{-sp-, -sb-} _{-sp-, -sf-}

asp horse *asp*

asbē a horse *aspī*

Isbahānī Isfahani *Iṣpahānī, Iṣfahānī*
(dial. *Safahūn*)

ispārd || *isbārd* he committed *supurd*

ispēd white *safīd*

ispēdār poplar *safīdār*

nisp, nisb i half, half of *nisf, nisf i* Ar.

(6) st

(a) B_χ. *st* medial or final = Mn.P. *st* ; O.P. Av. *st* ←
s + t or *t + t* or *d + t*.

aster

mule obsol. *aster*

Skr. *aśvatara-* ;

O.P. **asatara-* ;

Hü. 743 n.

O.P. $\sqrt{as + tan}$

-astan, -istan infin. term *-istan*

jistan (: *ijum*) to run away *jastan* : *jah-*

justan (: *ijūrum*) to seek, find *justan* : *jū-*

pistūn teat *pistān*

pūst skin *pūst*

<i>rāst</i>	straight, true	<i>rāst</i>	O.P. <i>rāsta-</i> $\sqrt{rād-}$
<i>ustahōñ</i>	bone	<i>ustux^oān</i>	Av. <i>ast-</i>
<i>wāstād</i>	he stood	<i>wā^oīstād</i>	} $\sqrt{stā-}$
<i>wuristād</i>	he stood up	<i>*bar + īstād</i>	

(b) Note.—1. *wastan*, “to fall”; *iyāftē*, “he falls”; where *wastan* is to be compared with Phl. *ōpastan* ← O.P. **ava-pastanay-* ($\sqrt{pat-} + tanaiy$); cf. Mn.P. *past*, “low, mean”, v. Hū. 92, who regards Mn.P. *uftādan* as a new formation from the present base *uft-*.

2. *gyēristan* || *girēdan*, only in the sense of “to knock up against” (Mn.P. *giriftan*), seems to be a derivative compounded from a present base *gyēr*, corresponding to Mn.P. *gīr + istan*. (There is only one present base in B_χ, *-gīr-*, with a short vowel.)

In neither of these cases, therefore, does the B_χ *st* correspond to Mn.P. *ft* as might appear at first sight.

(c) In a few cases of medial *st* B_χ loses the *t*:

<i>dasmāl</i>	handkerchief	<i>dast(i)māl</i>	
<i>isrāhat</i>	ease	<i>istirāhat</i>	Ar.

(d) B_χ *ist-* = Mn.P. *sit-*:

<i>istēdan</i>	to take	<i>sitādan (sitāndan)</i>
<i>istūnē</i>	he takes	<i>mīsītānad</i>

(e) For B_χ *st* = Mn.P. *št*. See above, § 49.2.

(7) Further examples of *s* in B_χ are:

<i>uso</i> <i>osō</i>	then	
<i>čawāsa</i>	staring open (of a dead man's eyes)	
<i>čōsnīdan</i>	to break wind	
<i>dīsistan</i>	to join	
<i>sag i lās</i>	bitch	
<i>mīstan (imēzē, imāzē)</i>	to urinate	Av. $\sqrt{maēz-}$
<i>tāsīm</i>	trouble	
<i>wurēs</i>	goat's hair webbing	

For examples in *ist-* see Vocabulary.

50. š.

(1) B_χ. š = Mn.P. š; O.P. Av. š = Idg. s (after *i* and *u**k*₁ vowels)*k*₁sχš = Idg. *k*₂sfš = Idg. *p*s

rš

Initial

šan	night	šab	O.P. χš
šē k.	to marry	cf. šanhar and šō-i (Māzindarānī and Samnānī), husband;	
			Hii. 796; Av. *χš
šīr	milk, lion	šīr, šēr	Av. *χš?
šūlwā	soup	šorba	

Medial

gušīdan,	to open, undo	gūšādān	Skr. √sā-
iguš-			
kīšīdan	to draw, drag	kašīdan	Av. √karš-
nišāstan	to sit	nišāstan	š ← s
rīša	root	rīša	

Final

āš	hotch-potch	āš	
gūš	ear	gūš	O.P. š ← s
lāš	dead body	lāš	
rīš	beard	rīš	
hēš	plough	χīš	Av. aēša-
hēš, kēš	kindred	χ ^v īš	

(2) B_χ. šk = Mn.P. šk; O.P. Av. šk; Idg. s + k

hušk	dry	χušk	O.P. uška-
mūšk	mouse	mūš	G. mušk, kurd,
			mišk
piškīl	goat's or	piškīl, pušk	v. G.I.P., I. 2;
	camel's droppings		§ 39.3 c

(3) B χ . išk- = Mn.P. šik-; O.P. sk; Idg. s + k

iškam	belly	šikam	
iškast	it broke(intr.)	šikast	Av. $\sqrt{\text{skand-}}$
iškinād	he broke(trs.)	šikānd	
"Nīm-iškari	half-body of	(?) Nīmšikam or	
gā"	cow, or cow	*nīm-išgaf	
	cut in two	(see next word)	
išgaf	cleft	šikāft	Gk. σκάπτω
šikāl	hunting, game	šikār	* $\sqrt{\text{skar-}}$

(4) B χ . -šk- = Mn.P. -čk-

hiškes, hēškes	no one	hič kas
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(5) B χ . št = Mn.P. št

ašt	he left (trs.)	obsol. hišt	Av. $\sqrt{\text{harəz-}} + t$
dāšt	he possessed	dāšt	Av. $\sqrt{\text{dar-}} + t$
gudašt	he passed	guzašt	O.P. $\sqrt{\text{tar-}} + t$
giyāšt			
kišt	he cultivated	(kišt) kāšt	Cf. Skr. $\sqrt{\text{karš-}}$
kušt	he killed	kušt	Av. $\sqrt{\text{kaoš-}} + t$
pušt	back	pušt	Av. parštay-
tašt	salver, basin	tašt	Av. tašta-

(6) B χ . -št = Mn.P. -š, (št) noun ending

āliš k. to change(trs.)

Kn.P. āliš;
G.Y. wuliš

ārāšt	adorning,	ārā'iš	
	dressing up		
bāliš	pillow	bāliš	G.Y. bōliš
xāhišt	request	xāhiš	
perweriš	rearing	parwariš	

(7) B χ . ušt- = Mn.P. šut-

uštur	camel	šutur	Av. uštra-
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(8) B χ . št = Mn.P. st

pilištuk	swallow	piristuk
šuštan	to wash	šustan

For B χ . st = Mn.P. št. Vide § 49.2.

- (9) B
- _χ
- . šn = Mn.P. šn

<i>tišna</i>	thirst	<i>tišna-gī</i>
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- (10) B
- _χ
- . āšn-, yašn- = Mn.P. šun-, šin-

<i>āšnīdan</i>	to hear	<i>šunīdan</i>
<i>yašnādan</i>	to recognize	<i>šināχtan</i>
<i>iyāšnum</i>	I recognize	<i>mīšīnāsam</i>

- (11) B
- _χ
- . -šn-, -irišn- = Mn.P. iris (+n)

<i>fīšnād, firīšnād</i>	he sent	<i>firis-tād</i>
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- (12) B
- _χ
- . šm, išm- = Mn.P. šm, šum-

<i>čašma</i>	spring, source	<i>čašma</i>
<i>pašm</i>	wool	<i>pašm</i>
<i>išmārdan</i>	to count	<i>šumurdan</i>

- (13) Other examples of š in B
- _χ
- . are:

<i>liš</i>	bad, evil	
šk: <i>kašk</i>	dried <i>dūy</i>	
<i>lišk</i>	bough	
<i>pīškinād</i>	he sprinkled	
šn: <i>čašnī</i>	percussion cap	
<i>tišnī</i>	(outside of) throat	
št: <i>angašt</i>	live coal	
<i>gaštan: gaz-</i>	to bite	<i>gazīdan</i>
		G.Y. <i>gaštmūn: giz-</i>
<i>māštan, imāle</i>	to rub	<i>mālīdan, mīmālud</i>
<i>niyaštan: niyer-</i>	to look at	<i>(niyaštan?) nigarīdan</i>

51. z.

- (1) B
- _χ
- . z = Mn.P. z; O.P. d, Av. z; O.P. Av. z, ž, j, č

Initial

-zā, <i>izāha</i>	sprung from,	<i>zāda,</i>	Av. z
	she gives	<i>mīzāyad</i>	
	birth to		
<i>zēdan</i>	they struck	<i>zadand</i>	O.P. j
<i>zēna</i>	wife, woman	<i>zan</i>	Av. j
<i>zumīn</i>	ground	<i>zamīn</i>	Av. z

Medial

<i>bōzī</i>	game	<i>bāzī</i>	
<i>nūñzādāh</i>	nineteen	<i>nūzdaḥ</i>	
<i>pūñzādāh</i>	fifteen	<i>pānzdaḥ</i>	Av. ē
<i>irēzē</i>	he pours out	<i>mīrīzad</i>	Av. ē

Final

<i>diz</i>	fort	<i>diz</i>	O.P. <i>d</i> ; Av. <i>z</i>
<i>pahrēz</i>	abstinence	<i>parhīz</i>	
<i>rūz</i>	day	<i>rūz</i>	Av. ē
<i>tēz</i>	sharp	<i>tīz</i>	Av. <i>taēza-</i> ; O.P. <i>*j</i> ; Skr. $\sqrt{tēj}$ -

(2) B_χ. *z* = Mn.P. Ar. *d*

<i>χīzmat</i>	service	<i>χidmat</i>	Ar.
<i>quzer</i>	degree,	<i>qadr</i>	Ar.
	amount		
cf. <i>zering</i>	tinkling,	<i>dering</i>	
<i>dering</i>	clanging		

(3) Mn.P. *z* absent in B_χ.:

<i>bōyī</i> <i>bāzī</i>	upper arm	<i>bāzū</i>	v. Hti. 167
<i>čī</i> , pl. <i>čī ā</i>	thing	<i>čīz</i>	
<i>hanī</i>	yet	<i>hanūz</i>	

For *rz* vide *r*, § 58.2, *b*, *d*, and 58.5

For *zd* vide *d*, § 44.13 *d*

(4) Further examples of B_χ. *z*:

<i>bi'zmā'is</i>	test it (?)	<i>bi'azmā</i>
<i>ibarēznum</i>	I roast (trs.)	
(: <i>birištan</i>)		

bazg (also *baž*) unirrigated
cultivated land

Kn.P. *baškār*

Cf. *mazg*, brains, beside Mn.P. *mayz*; Av. *mazga-*

gūzak ankle-bone Mn.P. *qūzak*;
G. *kūzak*, *gūzak*

māza level ground in hills

<i>imīzē, imēzē</i>	he urinates	Av. $\sqrt{maēz-}$
<i>nūzdīn</i>	colt	
<i>pāzan</i>	ibex	
<i>perzīn</i>	thorn-bush	

Final

<i>gēz</i>	mad	cf. <i>gīē</i> ?
<i>kaulēz</i>	wooden ladle	cf. <i>kafčalīz</i>
<i>Parvēz</i>	Pleiades	<i>Parvīz, Parvīn</i>

52. ž

(1) Bχ. ž = Mn.P. ž; O.P. *j; Av. ž

<i>užduhā, uždahā</i>	dragon	<i>aždahā</i>
<i>uodāhā</i>		Av. <i>užiš dahākō</i>
<i>gaždīn</i>	scorpion	<i>gaždum</i>

(2) Bχ. ž = Mn.P. č, j

<i>kumāždūn</i>	metal cooking-	cf. <i>kumāj kumāč</i>
	vessel with lid	
<i>pēžnīdan, ipēžnē</i>	to roll up (trs.)	(<i>pīčāndan,</i> <i>mīpīčānad</i>), <i>pīčīdan, mīpīčad</i> (infin. <i>pēχtan</i> obsol.)

NASALS

53. n.

(1) Bχ. n, ñ, ~ = Mn.P. n; O.P. Av. n

Initial

<i>nar</i>	male	<i>nar</i>
<i>nihād, inē</i>	he placed, places	<i>nihād, mīnihad</i>
<i>nā, nūñ</i>	bread	<i>nān</i>
<i>nū</i>	new	<i>nō, nau</i>

Medial

<i>ūnñ</i>	they	<i>ānān</i>
<i>čunūñ</i>	such	<i>čunān</i>
<i>ikunum</i>	I do	<i>mīkunam</i>
<i>mandan</i>	they remained	<i>māndand</i>

Final

Verbal endings:

3rd pl. - <i>an</i> , - <i>en</i>	- <i>and</i>
infin. - <i>tan</i> , - <i>dan</i> , - <i>istan</i>	as in Mn.P.

Enclitic pronoun:

3rd pl. - <i>sūñ</i>	their, them	- <i>šān</i>
<i>āsū</i>	easy	<i>āsān</i>
<i>čan</i> <i>čand</i>	how many?	<i>čand</i>
<i>kamā</i> <i>kavā</i>	spring, bow	<i>kamān</i>
<i>zīn</i>	saddle	<i>zīn</i>

(2) Reference has been made in paragraph 19 to the modifications which are to be observed in the *n*-sound.

Essentially it is a normal, full-blooded dental *n* as in English, but according to its position it is liable to degradation. Much individual variation exists both in regard to when this degradation takes place and to how far it is carried; even the practice of the same individual is not constant.

Generally speaking

final *ōn*, *ūn*, *ān*, *ān* sound as *ō̃*, *ū̃*, *ā̃*, *ā̃*

and medial *n* between vowels where the first vowel is one of those just mentioned generally passes into a nasalization of this first vowel.

Initial *n* is always normal.

Final *n* following any vowel other than those mentioned above remains normal; only occasionally in the case of

-*īn* have I heard -*ī̃*.

(3) In the case of medial and final *n* described above all variations are heard, some individuals favour nasalization of the vowel, some the full *n*-sound.

I think there is also an intermediate sound in which the nasalized vowel is followed by some suspicion of an *n*. This I have represented by the writing *n̄*.

As stated in § 19, it is not improbable that this is

wrong. It might be safer to show the vowel as nasalized and add a small *n*, thus: \tilde{n} .

With some people the nasalized vowel is followed by a *w*-glide where the vowel is \bar{o} or \bar{u} .

Occasionally the nasal seems to be lost entirely.

These statements may be illustrated by the following examples of alternative pronunciations:

dānist dūnist dānist dāwist he knew Mn.P. *dānist*
(or the vowel \bar{o} throughout).

hōna hōṇa hōṇa hōwa house *χāna*
(or the vowel \bar{u} throughout).

inišōwum Mn.P. *mīnišānam*

Where the *w* occurs I sometimes suspect the nasalization of being continued into it, which is, I suppose, phonetically possible.

I have not recorded any instance of the occurrence of two \tilde{n} 's in one word, thus:

ūnā they *čunān* such

(4) *n* immediately preceding other consonants is guttural, viz. \bar{n} , when the consonant is *g*, and may perhaps be palatalized when the consonant is *j* or *č*.

Horn, however, does not appear to recognize the existence of palatal *n* in Mn.P. Vide G.I.P. i, 2, § 23, l. 1, and *č* and *j*, as above noted, really begin with the dentals *t* and *d*.

Otherwise, as far as I know, *n* is found only before *d*, and occasionally before *t* and *z* of the remaining consonants.

Before *d* and *t*, as a rule, *n* is purely dental, though I have heard *vāṇdum* for the regular *vandum*, "I threw," and

$\left. \begin{array}{l} nāṇzdāh \\ pūṇzdāh \end{array} \right\} \text{alternate with } \left\{ \begin{array}{l} nūnzdah \\ pūnzdah \end{array} \right.$

(5) B_χ. n = Mn.P. m

<i>būñ</i>	roof	<i>bām</i>	
<i>dīn</i>	tail	<i>dūm</i>	Av. <i>dāma-</i>

(*dīm* in the Dīnārūnī dialect).

(6) Intrusive n in B_χ.

<i>her dōñ</i>	both	<i>har dū</i>	
<i>hanjila</i>	nuptial chamber	<i>hajla</i>	Ar.
cf. <i>kīsin</i>	bag	<i>kīsa</i>	
<i>rūñn</i>	entrails	<i>rūda</i>	Cf. Phl. <i>rōtik</i> ; Kurd. <i>rūwī</i>

(7) The *w*-glide, *vide w*, § 48.8 and sub-section 3 above, may predominate, and with some people the nasalization appears in some cases to be entirely lost.

<i>hōwa</i> <i>hōñu</i>	house	<i>χāna</i>	
<i>dūwā</i>	boil	? <i>dāna</i>	
<i>inišōwum</i>	I make sit, etc.	<i>mīnišānam</i>	
<i>šāndan, išūwum</i>		(? (<i>nī-</i>) <i>šāndan</i>)	

(8) Loss of n in B_χ.

<i>qaiēē</i>	scissors	<i>qainēē</i>	? T.
<i>zaχās</i>	seeking of a	? * <i>zan-χ</i> ^v <i>āst</i>	
	woman in marriage		
<i>šauχī</i>	night attack	<i>šab i χān</i>	

(9) Other examples of n in B_χ.

<i>āstūñ</i>	precipitous		
<i>bahūñ</i>	black goat's hair tent		
<i>ibandum</i>	I tie	<i>mībandum</i>	
<i>ēinawwa</i>	jaw	Cf. Kn.P. <i>ēūna</i> , jaw; G. <i>ēuna</i> , jaw, chin	

<i>ba lūn ē</i>	is on heat (of dog, cat)		
<i>min jā</i>	between	<i>mīyān jā</i>	
<i>n</i> in <i>-(n)u</i>	accusative ending after a vowel		
<i>nin-(n)ē, -(n)u</i>	3rd sg. of enclitic verb "to be" after a vowel.		

<i>n</i> in <i>-in</i>	2nd pl. verbal ending	Mn.P. <i>-id</i> ; (<i>in</i> in various dialects, e.g. Kn.P., Māzandarānī, Samnānī)
<i>tund</i>	swift	<i>tund</i>
<i>vand, ivènē</i>	he threw, throws	G. <i>vanōdmān</i> ,
<i>yūnūñ</i>	these (pron.)	<i>ivēna</i>

54. *ɳ*.

(1) B_X. *ɳ* = Mn.P. *ɳ*; O.P. Av. *ɳg*

Etymologically this is really *ɳg* ← *n* + *g*, but *in pausa* or before a consonant the *g* is silent. It does not occur initially.

Medial

<i>anɳušt</i>	ember	(<i>anɳišt</i>)
<i>anɳust</i>	finger	<i>anɳušt</i>
<i>anɳūr</i>	grapes	<i>anɳūr</i>
<i>liɳga</i>	one leg, one of pair,	<i>liɳga</i> , half of load, one half mule-load
<i>nāriɳgī</i>	“tangerine” orange	<i>nāriɳgī</i>
<i>saɳger</i>	stone breastwork	<i>saɳger</i>
<i>saɳgīn</i>	heavy	<i>saɳgīn</i>

Final

<i>fīšan</i>	cartridge	<i>fīšan</i>	
<i>jan</i>	battle, war	<i>jan</i>	
<i>pīlan</i>	leopard	<i>palan</i>	Skr. <i>prḍāku-</i>
<i>qašan</i>	pretty, handsome	<i>qašan</i>	
<i>ran</i>	colour	<i>ran</i>	
<i>tan</i>	tight, adj.; girth, noun	<i>tan</i>	Av. $\sqrt{\text{θang-}}$, <i>θanjāya-</i>
<i>tufan</i>	rifle	<i>tufan</i>	

(2) The chance meeting of *n* and *g* may give rise to *ɳg* or the *n* may remain dental.

<i>zēna</i> , pl. <i>zanɳgəl</i>	woman	
<i>āhan</i> + <i>ger</i>	blacksmith	<i>āhangar</i>
<i>mingū</i>	of one who talks through his nose	
(= <i>miyān</i> + <i>gū</i> ?)		

(3) Other examples of ʁ, ʁg in Bχ. are:

Medial and Final

<i>bar</i>	hail, shout	<i>bārg</i>	Cf. Kurd. <i>bān, bar</i>
<i>birgišt</i>	sparrow		
<i>čar</i>	talons		
<i>derin</i>	clanging		
<i>dur</i>	noise		Cf. Kurd. <i>darğ</i>
<i>kilxor</i>	a kind of tree		
<i>kulur</i>	crane		
<i>mirzar</i>	eyelash	Kn.P. <i>mujiŋ</i>	Cf. Kurd. <i>baržān</i>
<i>nakar</i>	near		
<i>par</i>	talons		Cf. Mn.P. <i>panja</i> ; Av. <i>panča-</i>
<i>varmurda</i>	dead of starvation	Mn.P. <i>verğ</i> ,	empty, poor;
			? Av. <i>ūna-</i>
<i>zargāl</i>	leather leggings		
<i>izaragehē</i>	it glitters		

55. Palatal n.

n occurs before j (and č), and in this situation is conceivably palatal, but I cannot say with certainty as I have paid no attention to the point. Horn says that in Mn.P. there exist only dental and guttural n.

<i>anjir</i>	fig	<i>anjir</i>
<i>bādinjā</i>	egg-plant	<i>bādinjān</i>
<i>brinj</i>	rice, brass	<i>brinj</i>
<i>gunj</i>	wasp, hornet	
<i>kunjī</i>	sesasum	<i>kunjid</i>
<i>nāranj</i>	bitter orange	<i>nārinj</i>
<i>panj</i> <i>panč</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>tapūnča</i>	pistol	<i>tapānča, tufanča</i>
<i>tinjak</i>	kind of child's cradle of reeds	

56. m.

(1) Bχ. m = Mn.P. m; O.P. Av. m

Initial

See Vocabulary.

Medial

<i>amsāl</i>	this year	<i>imsāl</i>
<i>hamīyo</i>	the same	<i>hamīn</i>
<i>īmā</i>	we	<i>mā</i>
<i>lumbār</i>	buttocks	(<i>lumbur</i> , St.) Kn.P. & G. <i>lumber</i>
<i>rama</i>	herd of horses	<i>rama</i>

Final

<i>-um</i>	1. enclitic pron. 1st sg.	} <i>-am</i>
	2. „ verb 1st sg.	
	3. verbal ending 1st sg.	
	4. ordinal termination	
<i>-īm</i> pl. of 1, 2, 3 above		<i>-īm</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>dam</i>	edge (of knife)	<i>dam</i>
<i>garm</i>	hot	<i>garm</i>
<i>hum</i>	also	<i>ham</i>
<i>tu^hm, tum, tōm</i>	seed, taste	<i>tuχm</i> , seed

For Bχ. ^hm, m = Mn.P. χm. Vide § 37.4 e.

(2) Bχ. m = Mn.P. b

<i>kamūtar</i>	pigeon	<i>kabūtar</i> , Skr. <i>kapōta-</i> <i>kaftar</i>
<i>nālmakī</i>	saucer	<i>nālbakī</i>
<i>nazm</i>	the pulse	<i>nabz</i> Ar.

(3) Bχ. m = Mn.P. f

<i>kačā</i>	spoon, ladle	<i>kufča</i>
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but cf.

<i>kaulēz</i> <i>kaučilēz</i>	ladle, skimmer	<i>kafčalēz</i> , skimmer, tadpole (?)
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(4) Bχ. m = Mn.P. n

<i>istīm</i>	tent pole	? <i>sitūn</i> Av. <i>stūna-</i> (upright)
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(5) B_χ. mb = Mn.P. m

nīmbāl lime *līmā*

For B_χ. w = Mn.P. m. *Vide* § 48.4.

(6) m lost in B_χ, probably in

painīdan to measure *paimādan*

for *paim* + *n* + *īdan* (?), -*nīdan* causative infinitive suffix.

(7) Other examples of m in B_χ.

Initial

See Vocabulary.

Medial

<i>butulma</i>	log	
<i>čā^amūn</i>	cold in the head,	Cf. Mn.P. <i>čāhīdan</i>
	chill (?)	to feel cold ;
		G. <i>čād ibādī</i> , you have
		got a cold

<i>čimta</i>	kind of cloth	
<i>gāmād</i>	herd of cattle	
<i>talma</i>	mud	
<i>umāj</i>	mark, target	<i>āmāj</i>

Final

<i>čum</i>	hoar frost (?)
<i>gum z.</i>	to leap
<i>kiam</i>	little (in quantity)
(wō) <i>lam</i>	down, downwards

57. I.

(1) B_χ. l = Mn.P. l ; O.P. Av. *r*, Idg. *r, l* ; O.P. **rθ*,
Av. -*ərət-*, -*arəs*, -*ərəs-* ; O.P. -*rd-*, -*ard-*, Av. -*ərəz-*, -*arəz-*.

Initial

<i>lāγir</i>	thin	<i>lāγir</i>	
<i>lāš</i>	corpse	<i>lāš</i>	
<i>lau</i>	lip	<i>lab</i>	Idg. <i>l</i>
<i>lāl</i>	barrel of gun, etc.	<i>lāla</i>	

Medial

<i>gyalla</i>	flock	<i>galla</i>	
<i>hālū</i>	maternal uncle, form of address	<i>χālū</i>	Ar.
<i>imāla</i>	he rubs	<i>mīmālad</i>	Av. <i>marəzaiti</i>
<i>wālā</i>	up, upwards	<i>bālā</i>	

Final

<i>jul</i>	pack-saddle	<i>jul</i>	
<i>māl</i>	property, camp	<i>māl</i>	Ar.
<i>pūl</i>	money	<i>pūl</i>	
<i>pul</i> <i>puhl</i>	bridge	<i>pul</i>	Av. <i>porətav-</i>
<i>tahl</i>	bitter	<i>talχ</i>	

(2) Bχ. 1 = Mn.P. r

<i>ālχāluk</i>	woman's coat	<i>arχālak</i> ,	
		under-vestment	
<i>balg</i>	leaf of tree	<i>barg</i>	
<i>kilaus</i>	celery	<i>karafs</i>	
<i>ikāla</i>	he cultivates	<i>mīkārād</i>	
<i>murdāl</i>	carion	<i>murdār</i>	
<i>pilištuk</i>	swallow	<i>piristuk</i>	
<i>silā</i>	hole	<i>sūrāχ</i>	Phl. <i>sulāk</i>
<i>šikāl</i>	hunting, game	<i>šikār</i>	
<i>šāl wā</i>	soup	<i>šorbā</i>	
<i>zahla</i>	(bile ?)	<i>zahra</i>	
<i>zāl</i>	lamenting	<i>zār, zārī</i>	

(3) Bχ. 1 = Mn.P. d

<i>lēva</i>	mad	Cf. Mn.P. <i>dīw-āna</i> ← ; Av. <i>daēva-</i> ; Afy. <i>lēwanī</i> , mad
<i>julāz</i>	apart from	corresponds in meaning to Mn.P. <i>juz az</i> , but is perhaps ← <i>judā az</i>

a few cases of *l* ← *d* occur in Kurdi.

B_χ. ^hl = Mn.P. l_χ. Vide § 37.4 d.

(4) l is lost in B_χ. in

bānda || *bālinda*, *bālanda* bird

(5) Other examples of l in B_χ. are :

Initial

See Vocabulary.

Medial

<i>bilāz</i>	flaming
<i>bīlīk bīlīk ikunē</i>	(fire) flickers, burns low
<i>galg</i>	fork of a tree
<i>kālāt</i>	sheep
<i>kulīč</i>	little finger
<i>malāk</i>	ladle
<i>mallār</i>	tripod
<i>mālāst</i> , <i>imālā</i>	it withered, withers
<i>tāloyī</i>	water-skin

Final

<i>dāl</i>	black vulture	
<i>dāl</i>	submissive, obedient	
<i>dūl</i>	wide watercourse, valley	
<i>ba fahl</i>	in foal, etc.	
<i>-gèl</i> , <i>-yèl</i>	plural termination	
<i>kohl</i> , <i>kūl</i> , <i>kīl</i>	deep	Kurd. <i>kūl</i>
<i>lāl</i>	dumb, smooth	Kurd. <i>lāl</i>
<i>māl</i>	<i>ami</i> , lover	
<i>tīl</i>	young of . . . cf. Mn.P. ? <i>tūla sag</i>	
<i>tīl i sigū</i>	puppy	
<i>tīl i zan</i> , etc.	young woman, wife	

58. r.

(1) B_χ. r = Mn.P. r ; O.Ir. Skr. r ; Skr. l (O.Ir. r) ;
O.P. r, ar ; Av. r (*arə*, *ərə*)

Initial

<i>rāh</i>	road	<i>rāh</i>
<i>rāst</i>	straight, true, constructed	<i>rāst</i>

<i>rēg</i>	sand	<i>rīg</i>
<i>rī</i>	face	<i>rū</i>
<i>rūwā</i>	fox	<i>rūbā</i>

Medial

<i>berf</i>	snow	<i>barf</i>
<i>čārīdan</i>	to graze (trs.)	<i>čārāndan</i>
<i>iderāran</i>	they take out	<i>dar mīārānd</i>
<i>derd</i>	pain	<i>dard</i>
<i>pērār</i>	year before last	<i>pīrār</i>
<i>tarakīstan</i>	to split, crack	<i>tarakīdan</i>

Final

<i>ar</i>	if	<i>agar</i>
<i>bahr, bār, bar</i>	share	<i>bāhr</i>
<i>bār</i>	load	<i>bār</i>
<i>čār</i>	four	<i>čahār</i>
<i>her</i>	every	<i>har</i>
<i>tīr</i>	arrow, shot, rolling pin	<i>tīr</i>

(2) In almost all cases Bχ. follows Mn.P. in its vagaries in the treatment of *r*. Many examples will be found among the illustrations given under other headings, and it will be sufficient here to note a few divergencies:

(a) An *ē*-vowel sound is sometimes found in the neighbourhood of an *r* representing Av. *ərə*.

avērd, avaird he brought *āvurd, āward*
Cf. Av. **a-bərata*- ppc.

but *i-y-ār-ē* he brings Av. *ā-baraiti*

(←**-ā-war-*)

dērist, idērē, he tore, he tears, *darrīdan, mīdarad*
derd ē it is torn Av. ppc. *dərata-*, pres.
base, *dar- darə-*;
iterative, *dāraya-*
girēd, i-gir-ē he seized, *girift, mīgīrad*
he seizes Av. ppc. *gərəpta-*

This root shows in Av. various present bases with ending in *-ya*. Vide Altir. Wb. s.v. $\sqrt{\text{grab-}}$ and G.I.P. i, 2, p. 28.

pērist, *i-pēr-ē* it flew, leapt, *parīd*, *mī-parad*
it flies, etc. Cf. Av. *parəna-*, feather

kērd, beside *kerd*, *kierd* is probably simply the effect of the palatal *k*.

(b) *māštan* : *māl-* to rub Cf. Mn.P. (*muštan*)
mālīdan : *māl-*

Vide G.I.P. i, 2, p. 133; Av. pres. base *marəza-* : *mərəza-*

(c) In its treatment of Av. *arə* + *t*, *ərə* + *t* Bχ. usually agrees with Mn.P. The following variations may be noted :

<i>χārd-</i> , <i>χārd-</i> : <i>χur</i>	to eat	<i>χ^vurd-</i> : <i>χur-</i>
<i>gert</i>	dust	<i>gard</i>
<i>ārt</i> <i>ārd</i> , <i>ārd</i>	flour	<i>ārd</i>
<i>išmārd-</i> : <i>išmār-</i>	to count	<i>šumurd-</i> : <i>šumār-</i>

Av. ppc. *mərəta-* and *marəta-*; pres. base *mara-*, *māra-*, and *hišmār-*; Skr. $\sqrt{\text{smṛ}}$.

ispārd || *ispurd* : *ispār-* to commit to *supurd-* : *sipār-*

Hü. 697 states that *supurdan* is the original infin., and that Mn.P. *sipārdan* and Kāshānī *espōrtan* are new formations from the present.

(d) The Bχ.

bigudertē : *bugudert* he may pass, *biguzarad* : *biguzar*
(imper.) pass by

is difficult to account for. The past is *guzašt*, *gudašt*, *giyāšt*. There may be confusion with

i-gard-um I go about

which, it may be noted by the way, loses its *d* in the causative

germīdum I made turn back Mn.P. *gardānīdam*;
O.C.P. *gardāndam*

(3) Bχ. ^hr, r = Mn.P. χr. Vide § 37.4 c.

(4, O.P. *r+s*, Av. *arə+s*, *ərə+s* are represented in Bχ. by *rs* as in Mn.P.:

<i>hars</i>	tear(s), n.	<i>ers</i> (H. 694)	Phl. <i>ars</i> ; Av. <i>asrā</i> ; Skr. <i>āśru-</i>
<i>purs</i>	inquiry	<i>purs</i>	O.P. inchoative stem <i>parsa-</i> ; Av. <i>pərəsa-</i>
<i>ters</i>	fear	<i>tars</i>	O.P. inchoative stem <i>tursa-</i> ; Av. <i>tərəsa-</i>

(5) O.P. *rd+t*; Av. *arəz+t*; Mn.P. Bχ. *št*:

<i>aštan</i>	to leave	<i>hištan</i>	Av. $\sqrt{harəz-}$
<i>māštan</i>	to rub		Av. $\sqrt{marəz-}$

(6) In Bχ. *r* occurs, apparently intrusively, in some words in which the Mn.P. equivalents lack it:

ijūran (infin. they seek *mījūyand* Cf. Jew.P. *jūrišn*,
justan) search; G.I.P.i, 2,
§ 79

<i>kūčir</i>	little, small	<i>kučik</i>	
<i>mirs</i>	copper	<i>mis</i>	
perhaps			
<i>mirzanog</i>	eyelash		Cf. Kurd. <i>baržān</i> Kn.P. <i>mujirog</i> ; Mn.P. <i>muž(ž)a</i> pl. <i>mužgān</i>

teristan to be able (to) (Cf. *tawānistān*)
just-:jūr- is perhaps on the analogy of *šust-:šūr-*

(7) Mn.P. *r* lost in Bχ. before *š* and *s* in:

tāštan || *tāšīdan* to cut, trim *tarāšīdan*, *mītarāšād*
|| *tarāšīdun: itāšē*

but cf. Av. $\sqrt{taš-}$ pres. base *tāš-*; Phl. *tāšītan*, and Tālish
tāš- cut.

gusna hunger *gurisna(gī)* O.C.P. *gušna*

See also § 50.11.

(8) Other examples of *r* in Bχ. are:

Initial

See Vocabulary.

Medial

<i>girza</i>	rat
<i>hara</i>	mud
<i>mēra</i>	husband
<i>mirk</i>	elbow
<i>naījīra</i>	reed patch, brake
<i>sērīstan</i>	to creep
<i>tartigā</i>	cow-dung
<i>turna</i>	woman's side locks
<i>vurzā</i>	bull
<i>wurēs</i>	goat's hair webbing for tying loads

Final

<i>čēr</i>	enclosure for unthreshed corn
<i>dār, dār</i>	tree
<i>gūwar</i>	calf
<i>gyer</i>	cliff, bald
<i>kēr (i tīg)</i>	wrinkle (in the forehead)
<i>par</i>	ridge of mountain
<i>pūr</i>	kind of sandgrouse (?)

59. h.

(1) B_X. h = Mn.P. h; O.P. Av. *h* (Idg. *s*); O.P. *θ* Av. *s* (Idg. *k*); Av. *s* (Idg. *ts*); O.P. Av. *θ* (Idg. *th, t*); O.P. *d* (*δ*), Av. *δ*; O.P. Av. *f* (Idg. *ph*).

Initial

<i>haf</i>	seven	<i>haft</i>	Av. <i>hapta-</i> ; Skr. <i>saptá</i>
<i>hašt</i>	eight	<i>hašt</i> (<i>h</i> excrescent)	
<i>həd</i>	is, exists	<i>hast</i>	

Av. $\sqrt{ah-}$; Skr. $\sqrt{as-}$, 3rd sg. Av. Skr. *ásti*. The *h* of the singular in Mn.P., etc., is on the analogy of the form of the 3rd pl.; O.P. *hartiy*; Skr. *sánti*.

<i>huner</i>	skill, intelligence	<i>hunar</i>	Av. <i>h</i> ; Skr. <i>s</i>
<i>hūš</i>	sense	<i>hūš</i>	Av. <i>uš</i>
			(<i>h</i> excrement)

Medial

<i>dāhūñ</i>	mouth	<i>dahñ</i>	Av. <i>zafun-</i>
<i>māhī</i>	fish	<i>māhī</i>	Av. <i>masya-</i> ; Skr. <i>mātsya-</i>
<i>mohr, mōr</i>	seal	<i>muhr</i>	Skr. <i>mudrā-</i>
<i>nahād</i>	he placed	<i>nihād</i>	Av. <i>ni + dadā-</i> <i>√dā-</i>
<i>pahlī</i>	side	<i>pahlū</i>	Av. <i>parāsav-</i> ; Skr. <i>pārśu-</i>

Final

<i>mā(h)</i>	month	<i>māh</i>	O.P. <i>māh-</i> ; Skr. <i>mās-</i>
<i>-gāh</i>	place of	<i>gāh</i>	O.P. <i>gāthuv-</i>
<i>rāh</i>	road	<i>rāh</i>	

(2) Bχ. *h* = Mn.P. *χ*, chiefly O.P. Av. *χ*

This change is chiefly noted in the initial position and medially before a consonant. Initial *χ* is often heard as an alternative to *h*. On the other hand medially the *h* itself is, more often than not, dropped.

Initial

<i>hāⁱk</i>	earth	<i>χāk</i>	
<i>hālū</i>	maternal uncle	<i>χālū</i>	Ar.
<i>handistan</i>	to laugh	<i>χandīdan</i>	
<i>hār</i>	thorn	<i>χār</i>	Cf. Skr. <i>khāra-</i>
<i>hawer</i>	information	<i>χabar</i>	Ar.
<i>her</i>	donkey	<i>χar</i>	Av. <i>χara-</i>
<i>hēš</i>	plough	<i>χīš</i>	Av. <i>aeša-</i>
	(<i>h</i> excrement)		(<i>χ</i> excrement)
<i>hēš kēš</i>	own people	<i>χ^vēš</i>	
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunī-</i>
<i>hīrd</i>	small	<i>χurd</i>	

<i>hōñā</i>	house	<i>χāna</i>	
<i>hoyīna</i>	fried eggs	cf. <i>χāgīna</i>	
(<i>h</i> excrecent)		(<i>χ</i> excrecent)	
<i>huv</i>	good	<i>χūb</i>	O.P. * <i>hu-</i>
<i>hūr</i>	saddle-bag	<i>χūr</i>	

Medial

<i>ustahōñā</i>	bones	<i>ustaxānhā</i>
<i>mēhā</i>	pegs	<i>mēχ-hā</i>

B χ . *hr*, ^h*r*; *hl*, ^h*l*, *l* = Mn.P. χ^r , $r\chi$, $l\chi$. Vide § 37.4 c.

B χ . *-hd-*, *-had-* || δ , *d* = Mn.P. χ^t , *ft*. Vide § 44.2 and 44.4.

B χ . *-hm*, ^h*m*, *-m* = Mn.P. χ^m . Vide § 37.4 e.

(3) B χ . *h* as a glide between vowels occurs chiefly after long vowels

ā, *ō*, *ū*, and *oi* = *ā*.

Its use is not fixed; some people appear to use it little if at all, and to employ no perceptible glide between adjacent vowels, or in some cases to prefer to insert a *y* in the neighbourhood of a palatal vowel.

i-y-ā-h-ē || *iyōē* he comes

ibū-h-ē || *ibūē* he is, becomes

da-h-ā || *dāā* prayers, petitions *du'ā* Ar.

igō-h-ē || *igōē* he says

jā-h-ē || *jāē* a place

māl i kē-h-ina? whose is it?

(*i kē* = whose; (*n*)*a* = is)

lā-h-aq fit for *lā'iq* Ar.

qā-h-id || *qā* a title, *Qaid* *qā'id* Ar.

izā-h-ē, she gives birth to, *mīzāyad* Av. *√zan-*

zā-h-īda || *zoi'īda* having given birth to

Where the glide is omitted and the second vowel is short there is frequently contraction, e.g.:

ibūm || *ibūhum* I become

igum || *igōhum* I say (radical vowel is *ō*, *ū*)

iyom || *iyāhum* I come

<i>igō</i> (see above)	he says
<i>iyā</i>	he comes
<i>iχō</i>	he wants

(4) Bχ. *h* prosthetic :

<i>hāčūq</i>	in love	<i>‘āšiq</i>	Ar.
<i>hāga, hoyā</i>	egg	cf. <i>χāgīna</i>	Gk. <i>ᾠον</i>
<i>hoyīna</i>	kind of cooked do.		Lat. <i>ovum</i>
<i>(h)allāj</i>	cure	<i>‘ilāj</i>	Ar.
<i>hars</i>	tears <i>n.</i>	<i>ars</i> (obsolete)	
<i>hawāl</i>	circumstances,	<i>aḥwāl</i>	Ar.
	state		

hērmū pear *amrūd* Vide § 64

wa { *hō* } *hē* and he who *wa ū ki*
 { *hu* }

hamī jūr (h)unē it's just like this *hamīn jūr ast*
 (perhaps for *hō + nē*)

Also in Bχ. *hašt*, *hēd*, *hēš* (plough), following Mn.P. *hašt*, *hast*, *χīš*; see above, subsections (1) and (2).

(5) Loss of *h* in Bχ. :

(a) Medial *h* between vowels, especially following a short vowel, is as a rule dropped and the two vowels then coalesce :

<i>nā'alīn</i>	don't let	<i>na hilīd</i> (obsol.)	
<i>n'āštīnsūn</i>	they didn't let	<i>na hištand sān</i>	
	them	(obsol.)	
<i>čār</i>	four	<i>čahār</i>	O.C.P. <i>čār</i>
<i>čil</i>	forty	<i>čihil</i>	O.C.P. <i>čil</i>
<i>idum, idē</i>	I give, he gives	<i>mīdīham, mīdīhad</i>	
<i>χurzā</i>	sister's child	<i>χ'āharzāda</i>	
<i>inum, etc.</i>	I place	<i>mīniham</i>	
<i>ijum</i>	I jump, run off	<i>mījaham</i>	

(b) Where there is reason to retain the two vowels distinct the *h* is frequently retained or reintroduced as a glide :

$i\chi\bar{o}i \parallel i\chi\bar{o}h\bar{i}$	thou wishest	$m\bar{i}\chi^v\bar{a}h\bar{i}$	
$i\chi\bar{o}n \parallel i\chi\bar{o}han$	they wish	$m\bar{i}\chi^v\bar{a}hand$	
$s\bar{a}^iv, s\bar{a}^av \left. \vphantom{s\bar{a}^iv, s\bar{a}^av} \right\} \parallel sah\bar{a}v$	owner	$\bar{s}\bar{a}h\bar{i}b$	Ar.

Initial

$\chi ud\bar{a} (h)\bar{a}f\bar{i}z$	God protect you, good-bye
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(c) *h* before a consonant is in general unstable:

$m\bar{e}min\bar{u}\bar{n}\bar{i}$	guests	$m\bar{e}hm\bar{a}n-h\bar{a}$
$m\bar{e}rab\bar{u}\bar{n}\bar{i}$	kindness	$m\bar{i}hrb\bar{a}n\bar{i}$
$tuhm \parallel tum$	seed	
$suh\bar{r} \parallel sur$	red	

(6) Other examples of *h* in B χ :

From what has been shown above it will have been seen that *h* is a somewhat uncertain sound. Initially it may be inorganic, and medially between vowels it may be also merely a glide and inorganic. Immediately preceding a consonant it appears always to have an etymological value, but then it is very liable to disappear. When final it is often extremely difficult to decide whether it really exists or not.

Initial

See Vocabulary.

Medial

(See also preceding subsections and references there given) intervocalic:

$\bar{a}han$	iron	$\bar{a}han$	
$bah\bar{a}r$	spring	$bah\bar{a}r$	
$bah\bar{i}g$	daughter-in-law,		
	bride		
$bah\bar{u}\bar{n}$	black goat's hair tent		
$j\bar{a}h\bar{i}l$	boy, youth	$(j\bar{a}h\bar{i}l$	Ar.)
$mauh\bar{u}r$	broken, undulating		
	ground		

<i>ōhī</i>	gazelle	<i>āhū</i>
<i>šāhīn</i>	hawk	<i>šāhīn</i>
<i>tūhī</i>	<i>sīsī</i> (small partridge)	? = <i>tīhū</i>

preceding consonant:

<i>bahr, bar</i>	share	<i>bahr</i> Av. <i>baχδra-</i> Hü. 245
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<i>buhrist</i> <i>buhurist</i>	it broke	
<i>duhwa</i>	custom, practice	
<i>māyūñ ba fahl bīd</i>	the mare was with foal	
<i>kahd, kād, k'ad</i>	middle, waist	
<i>kahnist, kānist</i>	fall out (for meaning cf. <i>kandan</i> , intrs.)	
<i>kohl</i>	deep	
<i>pahn, pān</i>	wide	<i>pahan</i>
<i>puhl, pul</i>	bridge	<i>pul</i>
<i>zahn</i>	wound	<i>zaχm</i>

Final

<i>kāh</i>	broken straw	<i>kāh</i>
<i>kōh, kǎh</i>	mountain	<i>kūh</i>
<i>rāh, rāh</i>	road	<i>rāh</i>
<i>tah i pā</i>	sole of the foot	<i>tah</i>

MISCELLANEOUS PHONETIC PHENOMENA

A few further phenomena may be separately mentioned.

60.

VOWEL CHANGE

The vowels show a good deal of optional variation both in quantity and quality. The most common cases have been mentioned in dealing with the individual vowels.

Vowels are also liable to alteration in quality under the influence of adjacent sounds. In particular a palatal tends to palatize a vowel in its neighbourhood and a labial or an *ā* to labialize it.

Thus, usually, though there is a good deal of variation :

<i>iruvum</i>	I go
<i>irivī</i>	thou goest

Examples

<i>bāluq</i>	of age	<i>bāliq</i>	Ar.
<i>biniyèrum</i> (also <i>biniyer, biniyār,</i> impv.)	let me see	<i>binigaram</i>	
<i>bugo</i>	say	<i>bigū</i>	
<i>barūs</i>	his father	Bχ. <i>bar</i> + <i>as</i>	
<i>χuja</i> , pl. <i>χujēhā</i>	merchant	<i>χ^vāja(hā)</i>	
<i>jist</i>	he leapt, ran off	<i>jast</i>	
<i>sudā</i>	noise	<i>ṣadā</i>	Ar.
<i>suhāv</i> <i>sā'uv</i>	master, owner	<i>ṣāhib</i>	Ar.
<i>sulo</i>	counsel	<i>ṣallāh</i>	Ar.
<i>wulāt</i>	country	<i>wilāyat</i>	Ar.

Many other examples will be found in the illustrations throughout this article.

In *aχtīār* || *iχtīār* the initial *a* is probably due to the following χ.

The negative particle *na* regularly changes to *nē* before the *i*- prefix of the present indicative or any other *i*.

<i>nēikunen</i>	they do not do
<i>nēizanī</i>	thou dost not strike
<i>nēilē = na (h)ilī</i>	thou mayest not permit

61.

ELISION OF VOWELS

Internal

(1) Elision, or coalescence, of vowels is common where an intervening consonant has fallen out.

<i>ar</i> <i>a^ar</i> <i>ayer</i>	if	<i>agar</i>
<i>wuristān, wuristā^an,</i>	they stood up	
<i>wuristādan</i>		

Vide § 42.2 and § 44.11 c.

ā may absorb a following *i* :

<i>mazāqa k.</i>	to grudge	<i>muṣā'īqa</i>	Ar.
<i>tāfa tā'ifa toi'ifa</i>	tribe	<i>tā'īfa</i>	Ar.
<i>malāka</i>	angel, angelic	? Ar. <i>malā'ik</i> , angels	

External

(2) External elision is general where one of the enclitic forms of the personal pronouns, or the verb to be, which begins with a vowel, follows a word ending with a vowel.

If one of the vowels is long it survives, while short *u* and *i* seem to defeat short *a* or *e*, è.

<i>bāl' i au</i>	at the water-side	<i>bālā i</i> (the second <i>ā</i> is unstressed and not really long)
<i>b'is, b'ès</i>	to him, etc.	<i>ba + is (as)</i>
<i>bin'is</i>	put it down	<i>binè-is</i>
<i>č'i't ē?</i>	what's the matter	<i>č'i-at-ē?</i>
	with you?	
<i>gusn'um ē</i>	I'm hungry	<i>gusna-um</i>
<i>humsā's</i>	her neighbour	<i>humsā-as</i>
<i>mēr'it</i>	thy husband	<i>mēra-it</i>
<i>īmā sahāv ē</i>	we are the owners	<i>nīla-īm</i>
	<i>moiyūn nīl'īm</i> of the grey mare	
<i>inī's</i>	thou placest it	<i>inī-as</i>
<i>rī's</i>	upon it	<i>rī-as</i>
<i>sī't</i>	for you (sg.)	<i>sī-at</i>
<i>tā'ad'is k.</i>	to put a splint on it	<i>tā'adu-is</i>
<i>wā't</i>	with thee	<i>wā-at</i>
<i>zēn'ē, zēn'it</i>	a wife, thy wife	<i>zēna-ē, zēna-it</i>
<i>z'um</i>	from me	<i>ze-um</i>

(3) The negative prefix *nā* absorbs an initial vowel in
nā'lāj without remedy

The negative particle *na* is usually preserved or altered to *nē*, see above, § 60.

(4) The vowel of the pronominal suffixes is elided after the preposition *wur*, e.g.:

<i>wur'm</i> , <i>wur't</i> , <i>wur's</i>	on me, thee, him
<i>čur's</i>	what on it?

(5) Two adjacent long vowels are usually maintained:

<i>dōlū ē</i>	an old woman
<i>pī ā ē</i> <i>pī ā hē</i>	a man

In the forms *igō* || *igō ē*, he says; *iyā* || *iyā ē*, he comes; *iχō* || *iχō ē*, he wishes, the second vowel was probably first shortened by the stress falling on the first vowel and then absorbed.

(6) The *izāfa* is sometimes elided or dropped, but more usually persists:

<i>ba andāza-i—</i>	to the amount of
<i>dūstī i mun o tu</i>	the friendship of me and thee
<i>raχtā i χum</i>	my clothing

The following are, however, a few examples of its suppression:

<i>dārī bī hūši</i>	a drug producing loss of senses
<i>tū didū munī</i>	you are my sister
<i>katχudā māl</i>	the headman of the camp
<i>pasmanda (i) irūñ ē</i>	she is the leavings of Persia
<i>ba nazdikī yē ābōdī ē</i>	in the neighbourhood of a village
<i>nišašt pā pušta</i>	he sat down at the foot of the load

62.

CONTRACTION

Contraction as apart from that produced by the elision of one of two adjacent vowels appears in:

<i>dār̄yah</i>	Superintendent of	<i>darōyah</i>	Ar.
	Police		
<i>mur̄χas</i>	allowed to go, to do,	<i>muraxxas</i>	Ar.
	etc.		
<i>murwat</i>	generosity	<i>murūwat</i>	Ar.

63.

CONSONANTAL SANDHI

Cases of the change of consonants from voiced to voiceless, or vice versa, according to the nature of a contiguous sound are fairly common :

- (a) *aχt* || *aqđ* betrothal 'aqđ Ar.
ârt || *ârd* 'flour
kač kârd crooked knife for *kaj kârd*
panč tâ five for *panj tâ*
qais kerd he became angry Mn.P. *γēz kard*
raht pai i ... he went after ... for *rahd pai* ...
- (b) *asp*, but *asbē* horse
baxt, but your good fortune
baxdat
izad bukunē you should pay 'izzat Ar.
 respect to
iχdilât conversation iχtilât Ar.
hač kaug he used to shoot seven
 (= *kauk*) *izaid* partridges
nisp, but half of
nisb i
hi(j)jâ nowhere Mn.P. *hīč jâ*

64.

METATHESIS

In the majority of cases of metathesis an *r* or *l* sound is affected :

- | | | | |
|----------------|--------------|-----------------|---|
| <i>aršafi</i> | gold coin | <i>ašrafī</i> | |
| <i>urm</i> | age, life | 'umr | Ar. |
| <i>urz</i> | excuse | 'uzr | Ar. |
| <i>badšilk</i> | evil-looking | <i>bad šakl</i> | |
| <i>bidal</i> | guide | <i>balad</i> | |
| <i>burg</i> | eyebrow | | Skr. <i>bhrū</i> ;
Phil. <i>brū(k)</i> |
| <i>dišmūn</i> | abuse | <i>dušnām</i> | |
| <i>fals</i> | season | <i>faṣl</i> | Ar. |

<i>firg, firk</i>	thought	<i>fikr</i>	Ar.
<i>haulā</i>	halwa	<i>halwā</i>	Ar.
<i>hērmā</i>	pear	<i>amrūd</i> cf. Kurd. <i>harmī</i> , <i>armā</i> ;	
		Kn.P. <i>χumrād</i>	
<i>kirbūt</i>	matches	<i>kibrūt</i>	
<i>mazg</i>	brains	<i>mayz</i>	Av. <i>mazga-</i>
<i>maur</i>	meadow	? ← * <i>marv</i>	Cf. Air. Wb.

Av. *marəyā-* meadow, Mn.P. *mary*; Phl. translation *murv* as for *mərəya-*. Cf. place-name Maur a Kirdi in Jiruft, Kermān, which may probably have the same meaning as Bχ. *maur*.

<i>mils</i>	like	<i>mišl</i>	Ar.
<i>nalγ</i>	tale	<i>naql</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs(ī)</i>	Ar.
<i>nerz</i>	charity, alms	<i>nazr?</i>	Ar.
<i>nīmbūl,</i> <i>nīmūl</i>	lime (fruit)	<i>līmūn, līmā</i>	
<i>qailūn</i>	tobacco pipe	<i>qalīān</i>	
<i>qilwa</i>	qibla	<i>qibla</i>	Ar.
<i>quls</i>	washing, bathing	<i>γusl</i>	Ar.
<i>surfa</i>	cloth on which flour is put before being mixed with yeast for bread	? <i>sufra</i>	
<i>šasχ šaxs</i>	person	<i>šaxs</i>	Ar.
<i>saur</i>	sneeze	? cf. <i>surfa</i> , cough	
<i>šulγ šuył</i>	business	<i>šuył</i>	Ar.
<i>šarūlār</i>	trousers	<i>šalwār</i>	
<i>šālā, šulwā</i>	a kind of food	? <i>šōrwā, šōrbā</i>	
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>titarg</i>	hail	<i>tigarg (tigard, I think in some dialects)</i>	
<i>turba</i>	nosebag, etc.	<i>tōbra</i>	
<i>walsahat</i>	connexion, uniting with	<i>wašlat</i>	Ar.

65.

REDUPLICATION

(1) At least two instances occur of reduplication of a root being employed to form a single word:

pēpēhīn

all fat and juicy

rērēhīn

all be-dunged

which appear to be the simple words *pīh* and *rī(d)* reduplicated with the adjectival suffix *-īn* added.

(2) Reduplication of words used in an adjectival or adverbial sense denoting distribution or continuousness is fairly common in Bχ. as in Mn.P.:

hawār hawār igō

he whispers quietly

do tā moiγūñ kahēr kahēr

two black mares

tika tika wō bīdan

they went into fragments

yakī yakī

one by one

χailī par par ē

(the hill) is full of ridges and
spurs

BAKHTIARI VOCABULARY

Order of arrangement:

I. Vowels and Diphthongs	<i>ā, ā</i>	VI. Sibilants	<i>s</i>
	<i>a, e</i>		<i>š</i>
	<i>ā</i>		<i>z</i>
	<i>ē, ēⁱ</i>		(<i>ž</i>)
	<i>è</i>	VII. Liquids	<i>l</i>
	<i>ī</i>		<i>m</i>
	<i>i</i>		<i>n</i> (10)
	<i>ō</i>		<i>r</i>
	<i>ū</i>	VIII. "Aspirate"	<i>h</i>
	<i>u</i>		
	<i>ai</i>	<i>Note.</i> —Within the several sections indicated above the order is strictly alphabetical, with the following modification to embrace the non-alphabetical symbols:—	
	<i>au</i>		
	<i>oi</i>		
II. Gutturals: Explosives	<i>q</i>		
	<i>k</i>		
	<i>g</i>		
Spirants	<i>x</i>	(1) Other things being equal an unmarked vowel precedes one bearing a diacritical sign.	
	<i>γ</i>		
III. Palatals	<i>č</i>		
	<i>j</i>	(2) <i>b</i> is followed by <i>č</i>	
	<i>y</i>		
IV. Dentals	<i>t</i>	<i>d</i>	<i>đ</i>
	<i>d, đ</i>	<i>g</i>	<i>γ</i>
V. Labials: Explosives	<i>p</i>	<i>k</i>	<i>x</i>
	<i>b</i>	<i>s</i>	<i>š</i>
Spirants	<i>f</i>	<i>z</i>	<i>ž</i>
	<i>w, v</i>		

Notes

(1) $\left. \begin{array}{l} -\tilde{u}\tilde{n} \\ -\tilde{a} \\ -\gamma\tilde{e}l \end{array} \right\}$ after nouns are the suffixes to denote the plural.

(2) The forms shown after the infinitives of verbs are the present bases to which the appropriate prefixes and suffixes are added to form the various moods, tenses, and persons of the present.

(3) In forms beginning with *iy-* the prefix of the present indicative *i-* is included.

The subjunctive and imperative prefix in such cases is usually *bē-*, sometimes followed by *y* and sometimes not:

<i>iyârum</i>	I bring	<i>bēâr</i>	bring!
<i>iyašnum</i>	I hear	<i>bēyaš</i>	listen!

(4) For the interchangeability of the vowels see §§ 2-12.

(5) *δ* may usually also be read for medial *d* between vowels and often for final *d* preceded by a vowel.

(6) The following abbreviations have been used:

<i>b.</i>	= <i>bīdan</i>
<i>d.</i>	= <i>dādan</i>
<i>f.k.</i>	= <i>fulāna kas</i> , such and such a person
<i>k.</i>	= <i>kerdan</i>
<i>χ.</i>	= <i>χārdan</i>
<i>w.b.</i>	= <i>wō ibīdan</i>
<i>z.</i>	= <i>zaidan, zēidan</i>

<i>ā, ă</i>	<i>ârbēz, ârbēz</i> , flour sieve
<i>âbōdī</i> , v. <i>âwōdī</i>	<i>ârd, ârd, ord, ârt</i> , flour
<i>âdum</i> , man	<i>ârt</i> , v. <i>ârd</i>
<i>âfiz</i> , v. <i>χudâ (h)âfiz</i>	<i>ârum</i> , ease
<i>âftau</i> , sun	<i>âsemūñ, osmāñ</i> , sky
<i>âftauwa</i> , ewer (for washing)	<i>âstāu</i> , mill
<i>âgâh</i> , aware	<i>âsīda</i> , at peace
<i>âhan</i> , iron	<i>âstūñ</i> , precipitous
<i>âhanger</i> , blacksmith	<i>âstāra, ostāra</i> , pl. <i>âstāryèl</i> , star
<i>âhī</i> , -yèl, gazelle	<i>âsūñ</i> , easy
<i>âχil</i> , v. <i>âqil</i>	<i>âš</i> , form of food, hotch-potch
<i>âχun, âχund</i> , akhund, mulla	<i>âškâr</i> , openly
<i>âlī</i> , polluted	<i>âšnâ</i> , acquaintance
<i>âlišť k.</i> , to change, trs.	<i>â-ūsūñ k.</i> , to winnow
<i>âlχâluk</i> , woman's coat	<i>âwistūñ</i> , pregnant
<i>ânē, ânī; ba ânē</i> , in a twinkling	<i>âwōdī, âbōdī</i> , inhabited place
<i>âqil, âχil</i> , sensible, wise	<i>âzādârī k.</i> , to hold mourning
<i>ârâšť k.</i> , to deck, dress up, trs.	<i>âzâv</i> , trouble, pains

a, e

aē! v. *ai!*

ajar, irrigated (crops or land)

aχ, clearing the throat

aχt, v. *aqd*

aχtīâr, v. *iχtīâr*

aχûn k., to thresh (corn)

alγ, intelligence

ambâr, storehouse

amsâl, this year

andâza, amount, extent

andî, otherwise

angušt, live coal

angîr, grapes

angust, finger

anike, as though

anîs, kinsman, kindred

anjîr, fig

anjum (girêdan), (to be) completed, completion

aqā, collar of coat, shirt, etc.

aqd, *aχt k.*, to unite two people in marriage

ar, v. *ayer*, if

arax, perspiration

araxgîr, cloth put between saddle and horse's back

ardān, to grind (into flour)

aršafî, ashrafi, gold coin

arzan, (1) a kind of tree;
(2) millet

-as, *-is*, his, her, its; him, her, it

asîr, *yasîr*, prisoner

asp -ûn, horse

astar, mule

âstan, v. *âstan*

-at, *-it*, thy, thee

avêdan, *avaidan*, *avêdan*,
avaidan : *iyô-*, *iyâh-*, to
come

avêrdan, *avairdan* : *iyâr-* (*-âr-*,
-ôr- impv.), to bring

azmâ- (pres. base), to test;
bi'zmâ-is, test it

â

âšnîdan : *-yašn-*, to hear

âştan : *hêl-*, *-êl-*, impv. *bêl*, neg.
impv. pl. *nâ'alîn*, to leave,
allow

ē, ēⁱ

-ē, v. *ē*, suffix of singleness

ē, v. *ē* (the *izāfa* occasionally), of
ē! v. *ai!*

êl, nomadic tribe

è

è, *i*, *a*, *e* (the *izāfa*), of

è-, *i-*, verbal prefix of the
present tense indicative

-è, *-ē*, *-î*, suffix of singleness.

î

î, this (adj.)

îcû, here, hither

îmâ, we

îrât, objection

Îrûn, Îrân, Persia

îsâ, you (pl.)

i

ibûhum, etc., v. *bîdan*

iχdilât, conversation

- iχtiâr, aχtiâr*, power of choice, right of decision
iltizum, undertaking, guarantee
iriv-, iruv-, irav-, v. rādan
-is, v. -as
Isbahūn, P.N. Isfahān
isbārd, v. *ispārdan*
ispārdan : *ispār-*, to commit, entrust to
ispēd, ispēd, white
ispēdār, poplar
ispurdan, v. *ispārdan*
isrāhat, ease, repose, rest
istaidan, v. *istēdan*
istē, cover of priming-pan of flintlock
istēl, arrangement for regulating flow of water from a pond. Perhaps the pond itself as P.Ar. *istālχ*, Kn.P. *isterχ*, which have this meaning, and Samnānī *astāl*
istēdan : *istōn-, istūn-*, to take, seize, buy
istīm, tentpole (upright)
išgaf n., cleft in rock, cave
iškam, stomach, belly
iškastan : *iškan-*, to break (intrs.)
iškau = ? *iškam* or **išgaf*; cf. *išgaf*
"Nīm-iškau gā" ? "half-body of cow", or "cow cut in two"
iškinādan : *iškan-*, to break (trs.)
- išmārdan* : *išmār- (ā)*, to count
-it, v. -at
iyāh-, v. avēdan
iyār-, v. avērdan
iyō-, v. avēdan
iyoiē, v. avēdan, he comes
iyūft- v. wastan
izad k., izzat k., to pay respect to, treat with respect
- ō
- očū, učū*, there, thither
oftau, v. āftau, sun
oftīn, sleeve
ōhī, v. āhī, gazelle
ōnā, ōnōn, ūnū, they
ord, v. ārd, flour
osmān, osmā, v. āsemān, sky
osō, v. uso, then (time)
ōvēd, for *avēd, v. avēdan*
- ū
- ū*, that (adj.)
unū, they
- u
- učū, očū*, there, thither
umāj, mark, target
urm, age, life
urz, excuse, apology
uso, osō, then (time)
ustahōn -ā, bone
uštūr, camel
užduhā, uždahā, uždāhā, dragon

ai (ei)

ai!, *aē!*, *ē!*, *oh!*, *hai!*

ailâq, summer quarters in high country.

aiv, defect

au

au, water

auyât, *auqât*, times

aur, cloud

aurâ-i, alarmed

aurau, water-channel, drain

aurēz, narrow watercourse

aurū, flowing river

aušūr, narrow watercourse

auverī, honour

auwī, *âwī*, irrigated (land, crops)

auwistūn, *auwist*, *âwistūn*, pregnant

auyârī, watering crops

oi

oiyâ, v. *yâ*, either, or

q

qâ, *Qâid*, title of headman among some tribes

qafâ, nape of neck

qaiḥ, invisible

qaičī, scissors

qailūn, tobacco waterpipe

qair az, except, besides

qais k., to become angry

qalâf, sheath

qalam, pen

qalava, very, very much

qalbēl, sieve

qalīḥa, castle

qalla, pl. *qallahâ*, grain, crops

qamčī, whip

qand, loaf sugar

qârat, plunder

qârnīdan: *qârn-*, to shout out

qarq, drowned

qassâv, butcher

qasum, oath

qaš k., to faint

qâš, cattle-pen

qašang, pretty, handsome

qâtir, mule

qauristūn, graveyard

qâvčī, gate guards

qâwâ, dice

qazīna, *ḡazūna*, treasury

gilt k., to roll (intr.)

Qilwa, the Qibla, S.W.

qīmât, price.

quls, *gusil*, *ḡusl*, washing (dead body)

qum, *qum a kēš*, relations, kindred

qurūb, sunset

qurumnīdan, *gurumnīdan*:

gurumn-, to thunder. Cf.

Mn.P. *ḡarmīdan*, to thunder, roar

qussa, sorrow

quwâr, dust (in air)

k

kač, v. *kaj*, crooked

kača, chin

kač i pâ, heel

<i>kačkârd</i> , (shoemaker's) crooked knife	<i>kâqaz</i> , paper, letter
<i>kad</i> , <i>kahd</i> , <i>k'ad</i> , <i>čad</i> , (in the) middle (of), waist	<i>kârd</i> , knife
<i>kaf</i> , palm of the hand	<i>kârumserâ</i> , caravanserai; cf. G.Y. <i>kârâmsērâ</i>
<i>kaftâr</i> , hyena	<i>kaučilêz</i> , ladle, tadpole (?)
<i>kayâ</i> (?), sandgrouse (?)	<i>kauk</i> , <i>kauğ</i> , - <i>ûñ</i> , hill partridge, <i>chikor</i>
<i>kâh</i> , broken straw	<i>kaulêz</i> , wooden ladle
<i>kahd</i> , v. <i>kad</i>	<i>kauš</i> , shoes
<i>kaher</i> , black (perhaps dark brown)	<i>kauwa</i> , lamb (of one year)
<i>kahnistan</i> : <i>k'ân-</i> , to come off, fall out	<i>kavûñ</i> , bow
<i>kai</i> , when ?	<i>kazkûñ</i> , big pot
<i>kaj</i> , <i>kač</i> , crooked	<i>kê</i> , who ?
<i>kaχudâ</i> , <i>katχudâ</i> , <i>kadχudâ</i> , official headman of village or small community	<i>kê</i> , <i>kî</i> , that (conj.)
<i>kâl</i> , black	<i>kêhina</i> , v. <i>kê</i> , who is it ?
<i>ikâlu</i> , from <i>kîstan</i>	<i>kê'irênû</i> , <i>kaivenû</i> , mistress (of the house), senior lady; cf. Mn.P. <i>bânû</i> ; Kurd. <i>kaiwânû</i>
<i>kalâ</i> , crow	<i>kêr</i> , wrinkle
<i>kalâ pēsa</i> , magpie	<i>kerdan</i> , <i>kêrdan</i> : <i>kun-</i> , to do, make
<i>kalâ jîk</i> , chough	<i>kêš</i> , <i>hêš</i> , <i>qum a kêš</i> , kindred
<i>kalajôš</i> , dried <i>dûy</i> heated with ghee	<i>kešidan</i> , <i>kîšidan</i> , to draw, drag, pull
<i>kâlât</i> , sheep	<i>kî</i> , v. <i>kê</i>
<i>kalk</i> , <i>kalg i . . .</i> , ground acorns eaten with meat, curds, etc.	<i>kî</i> , who ?
<i>k'iam</i> , little in quantity	<i>kîča</i> , street
<i>kamâñ</i> , spring	<i>kîčî</i> , paternal aunt
<i>kamča</i> , spoon	<i>kift</i> , <i>čift</i> , mountain col, pass
<i>kamûtar</i> , pigeon	<i>kîhnidan</i> : <i>kîhn-</i> , to cry aloud, weep noisily
<i>k'and</i> , anus	<i>kîka</i> , keening, wailing
<i>kandâl</i> , <i>k'andâl</i> , excavation, pit	<i>kil</i> , (at the) side of, up behind (a camp)
<i>kandan</i> : <i>kan-</i> , to dig	<i>kîl</i> , v. <i>kûl</i>
<i>kânistan</i> , v. <i>kahnistan</i>	

kilaus, celery

kilīt, key

kilxong, a kind of tree with
edible berries

kipistan : *kip*-, to fall down

kirbīt, matches

kīsīn, bag

kīstan : *kāl*-, to cultivate

ko, *ko yakī*, which ? (adj.),
which one ?

kō'dan : *kūz*-, to eat

kōh, *kāh*, hill, mountain

kohl, v. *kul*

koltur k., to roll stones down

krūk, 500,000, "krūr"

kuč, powder pan of flintlock

kūčīr, little, small

kufa, cough

kufnīdan, to cough

kuftan : *kū*-, to pound

kūh, v. *kōh*

kuja, *kuya*, where ?

kāl, *kāl*, *kohl*, deep

kulīč, little finger

kuluft, thick

kulung, crane

kum, which one ?

kumāzdūn, metal cooking
vessel with lid

kunjī, sesamum

kuntāq, stock of a gun

kur, son

kurčal, unthreshed ears of corn

kus, pudendum muliebre

kušīnd, armed force, army

kušan : *kuš*-, to kill

kutal, led horse, "yadak"

kuya, v. *kuja*, where ?

g

gā, -*yēl*, cow, ox

gada, stomach

-*gāh*, place of . . .

gāla, shouting ; *gāla z.*, to shout
out

galg, fork of a tree

g'am (*b'is z.*), (to) bite (it)

gāmād, herd of cattle

gāpūn, cowherd

garm, *germ*, warm, hot

gart, dust

gaštan : *gaz*-, to bite

garbāz, -*ān*, gipsy

garuyārī, ploughing with cattle

gēz, mad

gīna, plant from which gum
tragacanth is obtained

ginas, stingy

girdaurī, v. *girdawārī*

girdawārī, *girdaurī*, collecting
one's things for a journey

girēdan, *girēdan* : *gir*-, to
catch, seize

girēva, weeping (n.)

girēvistan : *girēv*-, to weep

girōn, dear, expensive

girza, rat

gīyā, green fodder

giyāštan, v. *guzaštan*

gīyāštan, v. *guzaštan*

gīyōhīdēh, *gyāhīdē d.*, to give
a person trace of where-
abouts of stolen property

gō, gū, human excrement
gō'idan, to copulate, rape
grōn, v. *girōn*
gudār, ford, ferry
gudaštan, gīyāštan, giyaštan :
gudert-, v. *guzaštan*, to pass
 on (intrs.)
gudan, guḍan : *gū-*, *gō-*, *gūh-*,
gōh-, to say, tell
gudert, v. *gudaštan*
gāl z., to deceive, cheat
gulā'vī, pear
gulū, calf (of 5 or 6 months)
gulūč, squint-eyed
gum z., to leap, jump aside
gunah, sin
gunj, wasp, hornet
gūr, grave
gurba, pl. *gurbīyēl*, cat
gurg, -*ūñ*, wolf
gurō'dan : *gurās-*, to run away
gurumnīdan, qurumnīdan, to
 thunder
gurz, club, stick
gusil, rušl, quls, washing (a
 dead body)
gūsind, -*ūñ*, sheep
gusna, hunger, (hungry ?);
gusn'um ē, I am hungry
gūš, ear
gušīdan : *guš-*, to open up, undo
gūšt, meat
gūštī (girēdan), wrestling, (to
 wrestle)
gūwer, -*yēl*, calf
gūzak, qūzak, ankle-bone

guzaštan : *guzer-* (v. *gudaštan*),
 to pass by
gyač, gypsum, lime, plaster
gyafter, gyapter, comparative
 of *gyap*, bigger; senior man,
 minor headman
gyagū, v. *gyau*
gyāhīdē, v. *gīyōhīdēh*
gyai, turn (in sequence)
gyalla, flock of sheep or birds
gyap, big, great
gyau, -*yēl*, brother
gyaugirī, brotherliness,
 brotherly association
gyer, bald, scald-headed
gyer, cliff
gyerčīne, small cliff
gyergyerāk, a kind of lizard
gyēristan, gēristan : *gir-*, to
 knock up against
gyernīdan : *gyern-*, to make
 turn round, turn, bring back

X

χafhūn, suffocated
χāhišt, request
χārdan, χārdan, χerdan : *χur-*,
 to eat
χarmīn, gathered crops
χārnīdan, v. *χornīdan*
χasum, v. *qasum*, oath
χāstan : *χū-*, *χō-*, to wish, ask
 for
(χaunīdan), to make lie down
biχawan, biχaun (impv.)
χausīdan : *χaus-*, to lie down

xerīdan : *xer-*, to buy
xerīdigār, buyer
xīft *x-*, to be deceived, fooled
xīg, skin for holding ghee, etc.
xīmat, v. *qīmat*, price
xīn, *hīn*, blood
xīrīft, stupid
xīyāl, thought, idea, intention
xīzmat, service
xōñ, *xān*, khan, chief
xōñdan : *xōn-*, to recite, read
xornīdan, *xārnīdan*, to scratch
xū, *xuv*, good
xudā, God
xudā (*hāfiz*), God protect you,
 good-bye
xudāwand, God
xudāwēndī, Godhood
xudoiya, voc. of *xudā*, O God !
xuja, pl. *xujehā*, merchant
xum, *xum*, myself
xunča, bud
xurindigāh, grazing-ground
xurzā, sister's child
xus, himself, herself
xusī, father-in-law, mother-in-law
xuš, pleasant, agreeable
xušxīn, crupper
xut, thyself
xuv, v. *xū*, good
xuzer, v. *quzer*, amount, extent

γ

γusl, v. *gusil*, washing dead
 body, ceremonial washing

c

čad, v. *kad*
čādur, veil, tent
čāγ, *čāx*, *čāq*, healthy, well, in
 good condition
čāh, well, hole in ground
čaka, drop (of liquid)
čaknīdan, knock off, strike off
čāx, v. *čāγ*, healthy, well
čāl, (1) bird's nest; (2) hollow
 place, depression in hills (?)
čāla, fireplace on ground
čamand, meadow
čārmūñ (*gīrēdan*), (to suffer
 from) cold, cold in the
 head
čan, *čand*, how much ? several;
čand tā, how many ? several
čang, talons, grasp
čapa gul, bunch of flowers,
 bouquet
čāq, v. *čāγ*, healthy, well
čaqū, small knife
čār, four
čārbūñ, riding animals
čārnīdan, to graze (cattle)
čāršau, sheet, woman's veil
čart, hair worn in a fringe on
 the forehead
čāst, midday meal, midday
čašma, spring, source
čašnī, percussion cap
čau, report, rumour
čauγūn, v. *čauqūn*
čauqūn, *čauγūn*, snowstorm,
 blizzard

<i>čurwāsa</i> , staring open (of a dead man's eyes)	<i>čur(u)kunum</i> (= <i>či bikunum</i>), what am I to do?
<i>čè, či</i> , what?	<i>čurwā</i> , pl. of <i>čū</i> , pieces of wood, sticks
<i>čeltuk</i> , growing rice	
<i>čendār</i> , chinār tree, oriental plane	j
<i>čēr</i> , enclosure wall for stacking unthreshed corn	<i>jā, -hā</i> , place
<i>či</i> , v. <i>čè</i> , what?	<i>jaṛila</i> , boy, lad
<i>čī, -ā</i> , thing	<i>jahandum</i> , hell
<i>čīdan</i> , to pluck, pick	<i>jāhē</i> , v. <i>jā</i> , a place
<i>čīft</i> , v. <i>kīft</i> , mountain col	<i>jāhil</i> , youth, young man
<i>čil</i> , forty	<i>jallāt</i> , executioner
<i>čil</i> , under the arm, armpit	<i>jallāv</i> , lamb, male "kauwa", q.v.
<i>čil a au</i> , puddle of water	<i>jang</i> , battle, war
<i>čimta</i> , kind of cloth	<i>jār</i> , shouting, proclamation;
<i>čīnākē</i> , because	<i>jār z.</i> , to raise a cry, an outcry
<i>činaurwa</i> , jaw	<i>jarāv</i> , socks
<i>čirāγ</i> , v. <i>čurā</i> , lamp	<i>javāv</i> , answer
<i>čīristan</i> , to drip	<i>javōñ, jarūñ, juwūñ</i> , youth
<i>čīta</i> , reed screen	<i>jēfu; jēfadūst</i> , property; stingy, niggardly
<i>čītaur</i> , how?	<i>jeldī</i> , quickly
<i>čītē</i> , what's the matter with you?	<i>jer, jar, jār</i> , quarrelling
<i>čosnīdan</i> : <i>čōsn-</i> (also <i>čās-</i> , <i>čusn-</i>), to break wind	<i>jēv</i> , pocket
<i>čū, -w-ā</i> , wood, stick	<i>jīk e jīk</i> , cheeping
<i>čūftur čīdan</i> (of pregnant woman, <i>ī zēna čūftur ičīnē</i>), to have unnatural appetites	<i>jīknīdan</i> , to cheep (of young birds in fright)
<i>čul</i> , stone	<i>jilt</i> , leather case
<i>čum</i> , hoar frost	<i>jind</i> , jinn
<i>čunūñ</i> , such, such as that	<i>jinda</i> , courtesan
<i>čupūñ</i> , shepherd	<i>jīrqūl</i> , small leather bag, knapsack
<i>čurā, čirāγ</i> , lamp	<i>jīstan</i> : <i>j-</i> , to leap aside, run away
<i>čurs</i> (← <i>čè wur as</i>), what on it?	<i>jīyer</i> , liver

jō^u, pl. *jāhā*, *jahā*, barley
joi'ē, *jā(h)ē*, v. *jā*, a place
jōñ, life
jōva, *juvva*, shirt
jufna, wooden basin
juft, pair
jul, pack-saddle
jul o jā, bedding
julāz, apart from, excepting
jumnādan : *jumn-*, to shake
 (trs.)
jūr, kind, sort, manner
justan : *jūr-*, to seek and find
juvva, v. *jōva*, shirt
juwññ, v. *javōñ*, young man

Y

yā, (*oiyā*), *wā*, either, or
yād, remembrance
yadak, led horse (used in ceremonies)
yaqīn, *yaqīn*, certain, sure
yaχ, ice
yaχdūñ, *yaχdōñ*, trunk, chest
yāl, coat of woman of better class
yalan, tent wall
yarāχ, equipment (of a horse), arms and equipment
yasīr, v. *asīr*, prisoner
yašnādan (*yāšn-*) : *iyāšn-*, to recognize
yē, *yē*, *ya*, *yek*, one
yekī, *yekī*, one (of . . .), the one
yū, *yō*, pl. *yūñūñ*, this (pron.)
yūz, sort of wild cat

T

tadārik, arrangements, preparations
ta^ada, *ta^ada*, *tahda*, board, splint
tāfa, v. *tā-ifa*, tribe
tah i pā, sole of foot
tahda, v. *ta^ada*
tahl, *tāhl*, *ta^hl*, bitter
taī, half of a donkey- (etc.) load
taī (i), into the presence of, to
tā-ifa, *tāfa*, *toi-ifa*, tribe
tainādan : *tain-*, to shake (a tree for fruit)
tājuv, surprise
tak, side of
tāk, *tak*, alone
takūñ, knocking, shaking
talav, claim
talma, mud
tang, tight
tang, saddle-girth
tāpū, clay receptacle for grain
tapūñā, pistol
tār k., to lose (e.g. children by intentionally abandoning them in an unfamiliar place)
tār, *w.b.*, to go astray, get lost (of animals)
tarakistan : *tarak-*, to split, crack
tarāšīdan, v. *tāštan*
tarka, switch, wand
tarsastan, v. *tersistan*, to fear
tart i gā, cow-droppings

- tāsīm*, trouble, worry
tāsistan, to choke (intr.)
tasxēr, fault, misdeed
tāsnūdan, to strangle
taš, fire
tāšīdan, v. *tāštan*
tašt, salver, tray
tāštan, *tāšīdan*: *tāš*-, to cut, trim
tāta, pl. *tātiyēl*, paternal uncle
tau, fever
tauwa, (1) cliff(?); (2) girdle
 for baking bread
tauwistūn, summer
tāwūn, shining
tē, *tī*, eye
tēk, lower leg
tēx, blade of knife
teristan: *ter*-, to be able (to)
ters, fear
tersistan: *ters*-, to fear, be
 afraid
tēz, sharp
tī, v. *tē*, eye
tī, (small quantity?); *yē tī au*,
 a little water
tīf z., to sprout (of young corn)
tīg, forehead
tīka, bit, fragment, morsel
tīkē, support, prop
tīl, young (of animals)
tīl i sigū, puppy
tīl i xīrs, bear's cub
tīl i gurba, kitten
tīl i zan, young wife
tinjak, kind of child's cradle
 made of reeds
tīr, arrow, shot, ro ling-pin
tīra, section of a tribe
tīrē, pedigree (adj., of
 animals)
tīšna, thirst, thirsty (?)
tīšnī, outside of throat
titarg, *tiderg*, hail
tō, v. *tū*
toirifa, v. *tāirifa*, tribe
tōm, *tum*, *tu^hm*, seed; savour,
 flavour
tōrīk, dark
tū, *tō*, thou
tū, room, building
tuf, spittle
tufang, rifle, gun
tūhī, small kind of partridge;
 sīsī
tukistan: *tuk*-, to drip
tūloyī, water-skin, *mashk*
tum, v. *tōm*
tu^hm, v. *tōm*
tumbak, small drum
tund, swift
tur, cf. *kohtur*, (1) road;
 (2) (*wand*) *wā tur*, (sent)
 rolling down
tūr, wild, savage (of animals)
tūra, -*yēl*, jackal
turba, nosebag, etc.
turna, women's side locks
 which hang down their
 cheeks. Cf. P.Ar. *turra*
turra, mountain track
turuš, sour
tūša, food for the journey

d

dâ, -yêl, mother
da'â, *dahâ*, prayers, petitions
 to God
dabba, leather powder-flask
dâdan : *d-*, to give
dafer, opportunity (*furşat*)
dah, *dâh*, ten
-dâh, -teen (ten)
dahâ, v. *da'â*, prayers, etc.
dâhûn, v. *duhûn*
dahwâ, *dahwa*, custom, practice
dâin, obligation (moral)
daiyûs, cuckold
dâk (poet.) for *dâ*, mother
dâl, black vulture
dâlû, *dôlû*, old woman
dam, edge of a knife
damâq, good spirits, *bê damâq*,
 out of spirits
dâq, (brand of) sorrow, grief
dâqil, inside
dâr, *dâr*, tree, log
dârrah, head of the police
dâs, sickle
dast, hand, arm, fore-leg
dastjalau, whip thong fastened
 to the end of reins
dâştan : *dâr-*, to possess, have
daw'anîdan, to run
daur e, around (prep.)
daurî, platter, tray
Dauwîl, P.N. David, *Dâ'ud*
dawâ, v. *dowâ*
dêg, -â, cooking pot
derd, pain

derd-, v. *dêristan*
derf, dish, vessel
dering, clanging
dêristan : *dêr-*, to tear, rend
 (trs.), *derd e*, it is torn
derrahdan, to go out, *âftau*
derrahd, the sun set
derrau, (going out), *âftau*
derrau, sunset
dêv, *dîv*, devil, demon ; mad
dî, smoke
dîrî, small cooking pot
dîâr, *dîyâr*, (sight), *dîâr*
gudan, to say, think, to
 oneself, to suppose
didan : *bîn-*, *wîn-*, to see
didâr, visiting (a person)
didû, *didû*, -yêl, sister
dîver, v. *dîyer*
dîl, heart, belly
dîl, submissive, obedient
dîm (*Dînârûnî*, dial.), v. *dîn*,
 tail
dîn, tail
dîndâ, behind
dîndador, (well) ribbed (up)
dîndûn, tooth
dîr, late
dîr, distant
dîrauş, cobbler's awl
dirist, right, well
dîsistan : *dîs-* (intr. + *ba*), to
 join (someone)
dîşmanî, hostility, enmity
dîşmûn, abuse
dîya, foresight (of rifle)

<i>dēyer</i> , <i>dē'er</i> , other, another	<i>dūš</i> , last night
<i>diz</i> , fort, castle	<i>dūwā</i> , boil
<i>dō</i> , two	<i>duwān</i> , v. <i>dōvūn</i>
<i>dō^udan</i> : <i>dūš</i> -, to milk	<i>duz</i> , thief, robber
<i>dō^udan</i> : <i>dūz</i> -, to sew	<i>duzī</i> , theft, robbery
<i>dōder</i> , <i>döder</i> , <i>dohader</i> , pl. <i>dōr-gəl</i> , <i>dōrgyèl</i> , <i>dōryèl</i> , daughter, maiden, lass, unmarried girl	P
<i>dohader</i> , v. <i>döder</i>	<i>pā</i> , foot, leg; hind-leg of quadruped
<i>doiya</i> , v. <i>dā</i> , O mother! O daughter	<i>pā</i> , at the foot of
<i>dōlū</i> , v. <i>dālū</i>	<i>pah</i> , v. <i>pas</i>
<i>dōñistan</i> , <i>dūñistan</i> : <i>dūn</i> -, to know	<i>pahn</i> , <i>pān</i> , wide, broad
<i>dōrgèl</i> , <i>dōrgyèl</i> , v. <i>döder</i>	<i>pahrēz</i> , abstinence
<i>dōryūn</i> , women's quarters or apartments	<i>pai</i> , track
<i>dōrī</i> , <i>dārī</i> , drug, medicinal herbs	<i>pai</i> , <i>pei</i> , "tendo Achillis"
<i>dōrke</i> , the girl	<i>painīdan</i> : <i>pain</i> -, to measure
<i>dōryèl</i> , v. <i>döder</i>	<i>paiwand</i> , joint
<i>dōvūn</i> , <i>duwūn</i> , lower side of . . .	<i>paiya</i> , fordable; <i>bē peiya</i> , unfordable
<i>dōwā</i> , <i>dawā</i> , -yèl, son-in-law, bridegroom	<i>pul</i> , plait of a woman's hair
<i>dōwist</i> , pret. of <i>dōñistan</i>	<i>pān</i> , v. <i>pahn</i> , wide, etc.
<i>dū</i> , sour milk	<i>pandašt</i> , wide open plain
<i>duhān</i> , mouth	<i>pandau</i> , (inflated?), <i>au pandau</i> , blown out with water (as a drowned body)
<i>dāl</i> , wide watercourse, valley	<i>pang</i> , talons
<i>dum</i> , hunter's net	<i>panj</i> , <i>panč</i> , five
<i>dūnā</i> , wise	<i>pānj</i> , talons
<i>dūng</i> , noise	<i>panjā</i> , fifty
<i>durišt</i> , coarse	<i>par</i> , ridge of a mountain
<i>durrāj</i> , black partridge	<i>pār</i> , past year
<i>durō</i> , untrue, lie	<i>Parvēz</i> , the Pleiades
<i>dūst</i> , friend	<i>pas</i> , <i>pah</i> , (<i>pai</i>), then, well then
<i>dūstī</i> , friendship	<i>-pas</i> , impv. of <i>pō^udan</i> , <i>bipas</i> , cook! <i>mapas</i> , don't cook!
	<i>pās</i> , bark of a dog

- pasχōñ*, food left over from a meal
pas-manda, leavings, what remains over
pašχα, fly
pašimūñ, v. *pěšivūñ*
pašm, wool
pāzan, -*ūñ*, ibex
pēi, fat (n.)
pēpēhīn, fat and juicy, chubby
pērār, the year before last
perī, fairy
pērīstan : *pēr-*, to fly
perū, scrap of cloth, rag
perverīšt, rearing, cherishing
perzīn thorn bushes
pēsa, piebald, pied (v. *kalā*),
do kaluma šāh pēsa, two words in black and white,
 i.e. a short writing, written paper
pētī, *patī*, bare, plain; *pā pētī*,
 barefoot; *šulā pētī buχurē*,
 that he should eat plain soup
pētīr, *nūn a pētīr*, a kind of
 bread in thin sheets like paper
pěšivūñ, *pašivūñ*, *pašimūñ*,
 repentant
pěšn-, *pěžnīdan*, v. *pīčnīdan*
pī-ā, -*yēl*, man, individual;
pī-āhē, a man; *pī-āke*, the man
pīčnīdan, *pěžnīdan* : *pěžn-*,
pěšn-, to roll up (trs.)
pīl, bull (of 3 or 4 years)
pīl, money
pīlang, -*ūñ*, leopard
pīlištuk, swallow
pīlīta, "match" of matchlock
pīrnākī, fledged, just able to fly; cf. Kn.P. *parākī*
pīstūñ, teat
pīstūñak, nipple of a gun
pīškil, goat and camel droppings
pīškinādān : *pīškin-*, to sprinkle
pō^udan : *paz-*, to cook, impv.
bīpas
pōīdan, to watch
poi-iz, autumn
po-iz, v. *poi-iz*
pō^en, *pōden*, 3rd pl. pret. of *pō^udan*
puf, lungs
puhl, v. *pul*, bridge
puχārī, fireplace (in wall)
pul, *puhl*, bridge
pulād, steel
pūnzddāh, fifteen
pur, full
pūr, kind of sandgrouse (?)
purs, inquiry
pūspur, muzzle-loading
pūst, skin
pušχāv, plate
pušt, back
pušta, a bundle (as of firewood)
 for carrying on the back
putul, beetle

b

<i>bâ</i> , <i>ba</i> , with	<i>barf</i> , <i>berf</i> , snow
<i>bâ yek</i> , together	<i>barq</i> , lightning
<i>bača</i> , baby, child	<i>bastan</i> : <i>band-</i> , <i>bënd-</i> , <i>wand-</i> , to tie, fasten, close
<i>bad</i> , bad, evil	<i>bâšidan</i> , v. <i>baχšidan</i>
<i>bād</i> , wind	<i>bat</i> , v. <i>bad</i>
<i>bâdinjā</i> , egg-plant	<i>bau</i> , pl. - <i>yêl</i> , <i>bāwā</i> , father
<i>badšilk</i> , evil-looking, ill- favoured	<i>bāv</i> , main tribe
<i>bāftan</i> : <i>bāf-</i> , to weave	<i>bāwā</i> , pl. of <i>bau</i> , q.v., term of address to elders, sirs
<i>bayāl</i> , under the arm, (at the) side (of)	<i>bazg</i> , <i>baž</i> , unirrigated culti- vated land
<i>bāyam tāla</i> , wild almond	<i>bāzê</i> , after (prep.)
<i>bahār</i> , spring-time	<i>bāzî</i> , v. <i>bōyî</i> , upper arm
<i>bahīg</i> , <i>bihīg</i> , - <i>yêl</i> , daughter-in- law, bride	<i>bâzistan</i> : <i>bâz-</i> , to dance
<i>bahr</i> , <i>bâr</i> , <i>bar</i> , share	<i>bāzū</i> , after that
<i>bāhum</i> , v. <i>boyam</i> , almond	<i>baž</i> , v. <i>bazg</i>
<i>bahūn</i> , black goat's hair tent	<i>bē</i> , without
<i>bainūm</i> , v. <i>bēnūm</i>	<i>bē</i> , <i>bî</i> , <i>bîbî</i> , lady (title)
<i>bāxājā</i> , grandfather	<i>bēâr</i> , v. <i>bîâr</i> ; also impv. of of <i>avērdan</i> , q.v.
<i>buxā</i> , v. <i>baχt</i>	<i>bēau</i> , impv. <i>avēdan</i> , q.v.
<i>baχšidan</i> , to bestow	<i>bēd</i> , <i>bēd</i> , willow
<i>baχt</i> , fortune, luck	<i>bēl</i> (<i>bēdan</i> : <i>bēz-</i>), he sifted
<i>bâlā</i> , up, upwards	<i>b'el</i> , impv. <i>âstan</i> , q.v.
<i>bālānda</i> , <i>bānda</i> , bird	<i>bēnūm</i> , <i>bainūm</i> , defamed, brought into disrepute
<i>balg</i> , leaf (of tree)	<i>bēnumî</i> , ill-fame, disgrace
<i>balît</i> , evergreen oak	<i>bēôr</i> , impv. <i>avērdan</i> , q.v.
<i>bâliš</i> , pillow	<i>berd</i> , <i>bard</i> , stone
<i>bāluq</i> , of age, adult	<i>bēyaš</i> , impv. <i>âšnīdan</i> , q.v.
<i>bānda</i> , v. <i>bālānda</i> , bird	<i>bî</i> , v. <i>bē</i>
<i>bang</i> , hail, shout	<i>bîâ</i> , impv. <i>avēdan</i> , q.v.
<i>bar</i> , <i>bâr</i> , v. <i>bahr</i>	<i>bîâr</i> , <i>bēâr</i> , <i>bîdâr</i> , awake
<i>bâr</i> , load	<i>bîbî</i> , v. <i>bē</i>
<i>baraqišt</i> , glittering (n.)	<i>bidal</i> , guide
(i) <i>barēzn-</i> , v. <i>birištan</i>	

bīdan, bīdan : *bū-*, to be
bīdār, v. *bīār*, awake
bīdī, 2nd sg. pres. subj. *dādan*,
 thou mayest give
bīg, kid, young goat (male)
bigyer, impv. *girēdan*
bīhūšī, unconsciousness, being
 insensible
bilā, bilā k., lost, to lose
bilāz, flaming
bilīk bilīk k., (of fire), to flicker,
 burn low
bīn, v. *bīdan*, they were
binarūš, violet
bingīšt, sparrow
binyer, binyèrum, etc., v.
niyaštan
birīštan : *barēzn-*, to roast
bistu, pp.c. of *wastan* (?), lying
 about
biyer, impv. of *girēdan*
boyam, almond
bōyī, bāzī, upper arm
bōzī, game, play
brinj, rice
bā, smell
bugo, impv. of *gudan*
bugudert, impv. of *guzaštan*
buh(u)rīstan, to break, break
 up (intr.)
bān, roof
burdan : *ber-, wer-*, to carry off
burg, eyebrow
burīdan : *bur-, wur-*, to cut off
būsīdan : *būs-*, to kiss
buttē, -yèl, maternal aunt

butulma, trunk of a tree, log
buz, female goat
buzγāla, kid
buzmuč, kind of lizard, "cat-
 sucker"

f

fahl, with young; *māyūn ba*
fahl bīd, the mare was in
 foal
faγfūr, china-ware
fals, season
fāmīdan, fahmīdan, to under-
 stand
fāš; rāz fāš k., to give away,
 divulge secret
ferārī, fugitive, outcast
fīčīstan, to fly out of, fall out of
fīχārī, puχārī, fireplace (in the
 wall)
fīrg, fīrk, thought, reflection
fīrīšnādan, v. fišnādan
fīrk, v. *fīrg*
fīrr d., to fly off
fīšang, cartridge
fīšnādan, fīrīšnādan : *fīšn-*, to
 send
fīzūr, small boil
fuja k., to die a natural death
furōšdan : *furūš-*, to sell
fūta, turban

w, v

wā, let it be; *muwārik wā*,
 may it be blest (to you),
 form of congratulation

wâ, v. *wō-istī*, it is necessary
 to, must, should, ought to
wâ, *yâ*, either, or
wâ, *wā*, *wō*, with, along with
wâ bâ yek, together
wâ-, *wā-*, *wō-*, verbal prefix
wādē kē, at the time when
wafā, good faith, fidelity
wāhū k.; to establish oneself,
 . acquire power
wak, time
waxt, time
wālā, up, upwards
wālahistan : *wālah-*, to be-
 come quiet (of a child)
wālaunādan, to quiet (a child)
wāloi-ī, above
wāloyi, v. *wāloi-ī*
walsahat, connection, uniting
 with (by marriage)
-wand, ending of some tribal
 names
vandan, *vandan* : *van-*, *vēn-*,
 to throw, hurl
vangmurda, dead of starvation
wānum k., to give instructions
 to some one; tell some one
 how to proceed
war, breadth
wārgāh, camping-ground
wāstādan : *wāst-*, to stand, halt
wastan, *vastan* : *iyūšt-*, to fall
wāsti, v. *wō-istī*
wāz, open
wil, loose, at liberty, released;
wil k., to let go

wilikī, for no good reason,
 without cause
wō, v. *wâ*, prep.
wō-, v. *wâ-*, verbal prefix
woburīdan : *-bur-*, to separate
 (combatants)
wō-istī, *wāstī*, v. *wâ*, it's ne-
 cessary that, must
wō i bīdan, *wâ i bīdan*, *wā*
bīdan : *-bū-*, to become
worīna, contrary
wulāt, *wulāt*, country
wur, on, upon; *wur'm*, on me;
wur't, on thee; *wur's*, on him
wur-, verbal prefix
wurāstan, *wurāstan* : *wurāh-*,
 to fall down
wurāndan, to climb up
wurēs, goat's hair webbing (for
 tying up donkey-loads, etc.)
wuristādan : *wurist-*, to stand
 up, rise up; *wurē*, 2nd sg.
 impv., get up!
wuryandan : *wuryan-*, to fling
 down (same as *wuryāndan*?)
wuryāndan : *wuryān*, to
 snatch away
wurzā, ox

s

sa, *sag*, dog, acc. *saina*; pl.
sayēl, *saiyēl*
sā, clear (of sky, weather, etc.)
saāv, v. *sāiv*
sad, hundred
isād, 3rd sg. impf. *sāxtan*, q.v.

- saf*, line, row
sāftau, shade from the sun
sag, v. *sa*, dog
sahāv, v. *sā'iv*
sā'iv, *sā'v*, *sāv*, *sa'āv*, *suhāv*,
sahāv, master, owner
sako, now
saxt, hard, severe
sāxtan, to make, construct
saxv, roof, ceiling
sâl, year
sâlêl, clear sky, (clear night ?);
šau sâlêl kerd, it cleared up
at night
salumat, safety
sanger, "sanger," stone breast-
work
sangîn, heavy
sar, head
Sardau, P.N. "Cold Water"
saur, sneeze
sauz, green
sā'v, *sāv*, v. *sā'iv*
savêl, moustache
savik, light
se, *sè*, three
sè, v. *se*
sērīstan : *sēr-*, to creep
serwâz, soldier
sē'sta(n), kind of fruit, the size
and colour of apricot but
with four stones
sî, for, for the sake of; *sî cê*,
why ?
sî'âr, v. *suwâr*
sift, stiff, firm
sigû, puppy
sîlâ, hole
sind, age
sinjîd, kind of jujube (?) tree
and fruit
sivak, v. *savik*
sīzan, needle
sō'dan : *sūs-*, to burn (intrs.)
sohvat, conversation
soya, shade
soyīdan : *sâ-*, *soiy-*, to rub
down
sudâ, noise
suhāv, v. *sā'iv*
sulo, counsel
sum, hoof
-sūñ, their, them
sūpal, cuckold (?)
sur, v. *su'r*
sūr, saline, brackish
su'r, *su'r*, *sur*, red
surâγ, *surâχ*, clue
surfa, cloth on which flour
is put when going to be
mixed with yeast to make
bread
surma, antimony
sūst i jau, barley chaff,
bran (?)
sutul, donkey droppings
suv, morning
suwâ, to-morrow morning
suwâr, mounted, a mounted
man
? : *sūzan-*, to burn (trs.), de-
stroy by fire

š

šāh, black
šāhīn, hawk
šak, splinter; *do šaka k.*, to split
 in two
šaχs, *šaχ*, person, individual
šašχ, v. *šaχs*
šat, lake
šau, night
šauχī, night attack
šaulār, trousers
šauwī, pertaining to the
 night
šeraverē, bad talk, evil counsel
 (opposite of *našīhat*)
šermūnda, abashed, put to
 shame
šī k., to marry (a husband)
šikāl, shikar, hunting, game,
 quarry
šilk, appearance
šīr, milk
šīr, lion
šīrbō(h)ī, *šīrbā(h)ā*, price paid
 in kind to a girl's parents by
 her fiancé as the equivalent
 of the milk given her when
 a baby by her mother
šīš, -ūn, louse
šīšak, 2-year's lamb
šīwand, *šīvan*, mourning,
 lamentation
šōm, *šu^hm k.*, to plough
šōña, comb
šūyl, *šuly*, business, work
šuly, v. *šūyl*

šūlwā, *šūlā*, form of cooked
 food, kind of soup (?)
šūm, evening meal
šu^hm, v. *šōm*
šūn, shepherd
šūn, shoulder
šūndan: *šūw-*; *wāyakšūndan*
bē's, they attacked him in a
 body; *dast baryal šūndan*, to
 swim
šūstan: *šūr-*, to wash

z

-zā, born of . . . , sprung from
 . . .
zaf, *zaft k.*, to appropriate,
 take
(i)zāha, 3rd sg. pres. *zōīdan*
zāhīda, pp.c. of *zōīdan*
zahla, bile (?)
zakhm, *zāhm*, wound
zakhmdār, wounded
zaidan, v. *zēīdan*
zaxās, seeking of a woman in
 marriage; *zan zaxās k.*, to
 seek etc.
zāl, lamenting
zāmand, tired
zamēndī, tiredness, fatigue
zangāl, leather leggings
zangehistan: *zangeh-*, to
 glitter
zangel, v. *zēna*
zaur, rough, coarse
zē, *zi*, *ze*, from, (out) of
zēīdan: *zan-*, to strike

- zēna*, pl. *zangel*, wife, (married) woman
zēra bi zēra, little by little
zērau, treachery, malice
zerda, cliff
zering, tinkling
zi, v. *zē*
zī, quickly
zīn, saddle
zinda, living
zindē-i, life(-time)
zingī, "Dīv i Siyāh," a black demon
zinjār, chain
zūter, more quickly, sooner
zūwāla, across to this side
zoi-ūd, *zō-ūd*, v. *zō-ūdan*
zō-ūdan : *zāh-*, to give birth to, bear
zōñ, *zōññ*, tongue
zāmññ, ground
zūññvī, *zūññ*, knee
zūwāla, across to that side

1

- lačak*, woman's cap
lačar, stingy
laya, kick
layam, bridle
lāyir, thin, in poor condition
lahāv, quilt
lai, "gilim," woven rug
laj, jealousy, malice
lāl, dumb, smooth (of cliff)
(lam), *wo lum*, down, downwards

- lāmerdūñ*, men's quarter's, public part of a house, opposed to *durrūn*
lās; *sag i lās*, bitch
lāš, *lāš*, dead body
lat, tent-cloth
lau, lip
larudaga, shivering
lēlaq, stork
lēva, mad
līfaru, flood, torrent, sudden spate
lik, (1) old cloth, rag; (2) ear of corn
lil, barrel of gun, etc.
lila, fine, delicate
lilūrī k., to bind a baby up in swaddling clothes
linda, a full *hambūn*
linga, leg; one of a pair; half of a mule-load, etc.
list; *list wur't nahād*? are you feeling less pain?
listan : *lēš-*, to lick
līš, bad, evil
lišk, bough, branch
livīna, miller
lōwδ, stripped, naked
lumbar, buttocks
lūn; *sag ba lūn ē*, the bitch is on heat

m

- mā*, female
mā(h), month
māδūn, v. *māyūñ*, mare

<i>māča</i> , female ; <i>qâtir i māča</i> , female mule	<i>maur</i> , meadow
<i>māh</i> , moon	<i>mayas</i> , v. <i>mai'as</i>
<i>māhī</i> , <i>mōhī</i> , -yēl, fish	<i>māyūn</i> , <i>moi'yūn</i> , <i>māḍūn</i> , mare
<i>mai'as</i> , <i>mayas</i> , bee	<i>māza</i> , level ground among hills
<i>mail</i> , liking, desire	<i>mazāqa k.</i> , to grudge, stint
<i>mailis</i> , assembly, meeting	<i>mazg</i> , brain, brains
<i>mainā</i> , cloth worn by women over the head	<i>mē(h)</i> , -hā, peg
<i>mai'yār</i> , neg. impv. <i>avērdan</i>	<i>mēminūn</i> , pl. guests
<i>mai'au</i> , neg. impv. <i>avēdan</i>	<i>mē(h)mūnī</i> , entertaining guests
<i>makinīdan</i> , to bleat	<i>mer</i> , perhaps, one would suppose that . . .
<i>makiništ</i> , bleating	<i>mēra</i> , <i>mīra</i> , pl. <i>mērgyēl</i> , <i>mīrgyēl</i> , husband ; married men, men
<i>māl</i> , property, camp	<i>mērabānī</i> , kindness
<i>mallah k.</i> , to swim, bathe	<i>merg</i> , death
<i>malāka</i> , angel, heavenly being	<i>mērgyī'ā</i> , drug given to unloving husband to make him go mad
<i>mallāk</i> , ladle	<i>mēš</i> , ewe
<i>mallār</i> , tripod of sticks	<i>mī</i> , pl. <i>mīyā</i> , hair
<i>malk i mūt</i> , the Angel of Death	<i>milišt</i> , appearance ; <i>bad milišt</i> , of evil appearance
<i>māmāča</i> , midwife	<i>mils</i> , like, resembling ; <i>mils na dārē</i> , she has no peer
<i>mānan</i> , <i>mānind</i> , like, resembling	<i>min</i> , in the midst of, among
<i>māndan</i> , <i>mandan</i> , <i>māndan</i> , to remain	<i>mingū</i> , (said of) one who talks through his nose
<i>mānind</i> , v. <i>mānan</i>	<i>minjā</i> , between
<i>māsīl</i> , a commissioner or delegate of the Khans (= Mn.P. <i>māmūr</i>)	<i>mīra</i> , v. <i>mēra</i>
<i>mašhūr</i> , <i>māshhūr</i> , well-known, generally known	<i>mirk</i> , elbow
<i>māstan</i> : <i>māl</i> -, to rub	<i>mīrs</i> , copper
<i>matal</i> , story, parable	<i>mīrzang</i> , eyelash
<i>matlav</i> , desire, matter	<i>mīrzī</i> , kind of nuxud, pea
<i>matrāχ</i> , club	<i>mīstan</i> : <i>mēz</i> -, <i>mīz</i> -, to urinate
<i>mauhūr</i> , broken undulating ground	

mīsum, season
miz, *mizd*, wages
mō, v. *mū*
mohr, *mōr*, seal
moiyūn, v. *māyūn*
mū, *mō*, I; acc. *muna*, *mune*,
 me
muč i pā, ankle
mudā-i, v. *mudē-i*
mudē-i, adversary, opponent,
 complainant
muft, *muḡ*, gratis
mūl, "ami," paramour
mūlāstan, *imūlā*, to wither,
 it withers
murdāl, carrion
murū, bird, fowl
murxas, permitted, dismissed,
 allowed to go away
mūrišt, shivering and shaking
mūrīz, small ant
murwat, generosity
must, fist
musta, grip, handle of knife
mūšk, mouse
muwārik, blest

n

na, *nē*, neg. part. not
nā, neck
nā-, neg. prefix
nāf, navel
nafer, person, individual
nāyulā, evil, unruly, difficult
nahādan, *nihādan* : *n-*, to set,
 place

nahang, near
nai, reed
naijira, reed brake
naišit, reed "penny-whistle"
nālāj, without remedy
nal(ī), (a) story
nālmakī, saucer
nar, male
nāranj, bitter orange
nāringī, "tangerine" orange
nasx(ē), (a) defect, blemish
naud i xurmā, matting bundle
 of dates
navīdum = *na bīdum*
navit = *na bīd*
nawa, (grandson), descendants,
 offspring
nawad, ninety
nazdikī, neighbourhood,
 vicinity
nē, neg. particle v. *na*
nēδ (*hēdan*, to be), there is
 not
nēhr, *nēir*, semblance; *ba nēhr*
 i, in the likeness of, re-
 sembling
nēīdum = *na dīdum*
nēir, v. *nēhr*
nerix, market rate
nihādan, v. *nahādan*
nihāyat, limit, extremity
nihēv, shout, hail
nihoiyat, v. *nihāyat*
nīla, grey (of horse)
nīmbul, lime (fruit)
 "*nīm-iškaru*," v. *iškaru*

niqba, (?), *niqba ba xus dād*, he
 gained control over himself
nisp, *nisb*, *nisf*, half
nišāndan, to seat, plant; 1st
 sg. pres. *inišowum*.
nišastan : *nišin-*, to sit down
nišxār, coarse food left over
 by a horse
nišōn d., to point out, show
nirwak, salt
nīyā, in front, ahead
niyāštan : *niyer-*, look, look
 at
nōly, *nuly*, sweetmeats
nū, new, fresh
nūč, v. *nuk*, point
nuft, nose
nuk, *nu'k*, *nūč*, point (of a
 thing), beak
nuxud, small kind of pea
nuxūn, nail (of finger, etc.)
nūñ, bread
nūñzdāh, nineteen
nurya, silver
nāzdīn, colt of 2½ years

r

rad w.b., k., pass on, clear out
 (intrs. and trs.)
rā^adan, *rahdan*, *rā^adan* : *rur-*,
riv-, *rav-*, *r-*, to go
rafēq, friend, companion
rag, vein
rāh, *rāh*, road
rāh, v. *rāh*
rahdan, v. *rā^adan*

raxt, -ā, clothing; *raxtā i xum*,
 my clothes
rama, herd of horses
rang, colour
rasīdan : *ras-*, to arrive, reach
rāst, *rāst*, straight, true
rāst k., to construct, make
rau^ana, *rau^ana*, starting off
rawā.k., to bring to pass
rau^ana, v. *rau^ana*
rayētī, acting as a cultivator
rē^adan : *rēz-*, to pour, spill,
 pour down on (trs. and intrs.)
rēg, sand
rērēhīn, all covered with dung
rēsistan : *rēs-*, cf. *rē^adan*, to
 pour down on, attack
rī, face, surface, top (of)
rikāv, stirrup
rīnde merd, 'cute, unscrupulous
 man
rīš, beard
rīša, root
rīt, moulted
rōyan, clarified butter, ghee
rōh, ridge of a hill; *wā rōh*, up
 above
rū, tin
rūd, child; *rūdum*, oh, my
 child!
ruftan; *mašk e ruft*, she filled
 the water-skin (with water)
rū^ain, entrails
rūñ, thigh
rundan, *rōndan* : *rōn-*, to
 drive

rūnikī, crupper band

rūwā, fox

rūz, day

h

hācuq, in love, enamoured;

hācuq i f.k. wō i bīd, he (she)

fell in love with so and so

haf, *haft*, seven

haftād, seventy

hāga, *hoya*, egg

hai, continually (gives sense of going on repeatedly doing something)

Haivullāh, P.N. Ḥabib Ullāh

hajdah, eighteen

hā'k, earth; *hā'kas kerdan*, they buried him

hākistūn, burying-ground

hākum, Governor, ruler

hāl || *xāl kandan*, to tattoo

hallāj, cure, remedy

hālū, maternal uncle; also a form of familiar address

halum, "arzan," millet

hama, all

hambā, goatskin bag for flour, etc.

hamī jūr hunē, (it) is just like this, just thus

hamīyo, *hamyo*, this very, this same one

hamiyūnē, (it) is just this

hamuhō, *hamuhū*, that particular one

hanas, panting

handistan, to laugh

hanī, yet

hanjila, nuptial chamber

hār, mad

hār, thorn(s)

hara, mud

harika, forked log used for anchoring tent rope; heavy stones are placed on it

hars, tears

hašt, eight

haul, outcry, row

haulā, sweetmeats

hardāh, seventeen

havīr, yeast, dough

hawāl, circumstances, state of affairs

hawer, information, news

hē'ī, *hī'ī* (. . . na-), nothing

hēdan, *hēdan*, to be, exist (only in pres. tense *hēd*, is, etc.)

her, every

her, donkey

her dōn, both

hērmū, pear

hēš, plough

hēš, *keš*, v. *qum*

hēškes, *hīškes*, no one

hīčkum (*sūn*) + *na*, no one (of them)

hī(j)jā, no where

hīn, blood

hīrd, small, fine (of powders, etc.)

hīškes, v. *hēškes*

hištan, v. *āštan*

<i>hīva</i> , firewood	<i>hu'm</i> , <i>hukm</i> , order, command
<i>ho kè</i> , <i>hu kè</i> , he who	<i>humsā</i> , neighbour
<i>hōñā</i> , <i>hōva</i> , house	<i>huner</i> , skill, cleverness
<i>hōwa</i> , v. <i>hōñā</i> , house	<i>hunāñ</i> = <i>ānāñ</i>
<i>hoya</i> , v. <i>hāga</i>	<i>huq z.</i> , to vomit
<i>hoyīna</i> , cooked eggs (fried on both sides ?)	<i>hār</i> , large saddle-bag, paniers
<i>hul</i> , ashes	<i>hāš</i> , intelligence
<i>hum</i> , also	<i>hušk</i> , dry
	<i>huwār</i> , <i>hawār</i> , level, quietly

II. THE BADAKHSHANI AND MADAGLASHTI DIALECTS

INTRODUCTION

THE dialects dealt with in this article are those spoken by the people of Badakhshān and of Madaglasht respectively.

The province of Badakhshān fills the north-easterly corner of Afghānistān. It is bounded on the north by the Oxus, which divides it from the Russian territory, while to the south of it lie Minjān and the mountain districts inhabited by the Kāfir tribes. On the east Badakhshān marches with Chitrāl at the Dōrah Pass, whence the waters of the Lutkoh flow down to join the Chitrāl or Kashgār River a few miles above the historic Chitrāl Fort.

Madaglasht is a small settlement of Persian-speaking foreigners planted in the middle of the principality of Chitrāl and entirely surrounded by the Kōwār-speaking subjects of the Mehtar of that state. It is situated in a high-lying mountain valley some twenty-six miles to the north-east of Drōsh. The Madaglasht stream is also, like the Lutkoh, a tributary of the Chitrāl River, into which it flows, on the left bank, about three miles above Drōsh.

This Persian settlement is of modern origin. Four families are said to have immigrated into Chitrāl from Zibak in Badakhshān. They found employment with the Mīr i Kalān, the great Katōr Mehtar of Chitrāl, as iron-workers, but pressed by poverty some, or all, of them wandered on further afield to Chutiātan on the Malakand-Chitrāl road in Dir territory. There two of their number died and were buried, and the remainder were invited back to Chitrāl by the Mehtar, who gave them land

to settle on in Madaglasht, where they continue to exercise their craft as iron-workers.

Six generations are said to have elapsed since the immigration, and the colony has increased to some thirty families. The pedigree of the leading family during this period is given as follows :—

Asākāluk
Ustā Qurbān
Shakar
Ustād Murād
Shīr Muhammad

The last-named, Shīr Muhammad, was my informant, and it was from him, and a somewhat brighter and more intelligent henchman, that I extracted the material retailed in the following pages.

For my Badakhshānī material I am indebted to two men of the Werdūj, who have remained nameless, but principally to one Nasīm, son of Latīf, hailing from Faizābād.

It will be seen that my sources of information were very restricted, and my informants did not make up for their deficiency in number by any special brilliance of intellect. The time at my command was also limited, as I left Chitrāl shortly after commencing my investigations and was unable to secure fresh informants or even to check the results obtained by cross-examining my original ones as I should have liked to do. In these circumstances the reader must be warned of the probability of individual eccentricities of pronunciation and idiom having been accepted as normal, apart from errors due to misunderstandings on my own part. Our means of communication was not entirely satisfactory, as the colloquial of Modern Persia presented difficulties to my informants, and my practical command of Kōwār, with which the Madaglashtis are well acquainted, was limited.

Anyone who has had experience of trying to elicit the characteristics of a colloquial tongue from an illiterate exponent of it will, in these circumstances, expect neither complete knowledge nor entire absence of error.

From the material here presented, however defective, it is sufficiently clear that these two dialects, which appear to be historically one and do not differ in any essential respect, are merely a form of the ordinary Modern Persian of Persian literature known as "Classical Persian". They are no separate Iranian dialects such as Yudghah, spoken by a small community at the head of the Lutkoh valley, and a number of other petty languages spoken in the Pamir region.

It is probable that they are very similar to "Kābuli Persian", the language of the Afghān court, and to the form of Persian which is used for correspondence in Chitrāl.

The Vocabularies present some words which are entirely strange to me, such as :

M.	<i>alaxšā</i>	jaw
B.M.	<i>lakik</i>	finger
B.M.	<i>fārīdan</i>	to wish, desire

and some borrowings from Kōwār, Pashtū, and Hindūstānī, but the number of these is on the whole surprisingly small, and the bulk of the words are familiar Persian in ordinary use at the present day in Persia. (See further § 39.)

CONTRACTIONS

The following contractions and abbreviations have been employed :—

a.	adjective.
adv.	adverb.
Afγ.	Pashtū, the Afghān language.
B.	Badakhshānī.

Bx.	dialect of Modern Persian spoken by the Bakhtiārī tribes of S.W. Persia.
Gabri	Modern Persian dialect, spoken by the Zoroastrian (Zardushtī, Gabrī) communities of Yezd and Kermān.
H.	Hindūstānī.
k.	kerdan.
Ko.	Kōwār, the Chitrālī language.
M.	Madaglashtī.
Mn.P.	Modern Persian in general; the Persian of Persian literature, Classical Persian as opposed to O.C.P.
n.	noun.
O.C.P.	Ordinary Colloquial Persian of the present day.
P.	Panjābī.
P.Ar.	Arabic words used in Mn.P. and in O.C.P.
pr.	preposition.
pro.	pronoun.
š.	šudan.
v. i.	intransitive verb.
v. t.	transitive verb.
z.	zadan

The stress accent, in a few cases where it has been specially noted, is marked by a vertical line over the vowel on which it falls, e.g. *qalwá*.

\tilde{n} denotes that the *n*-sound is not complete, but is rather the nasalization of the preceding vowel.

|| between two forms denotes that they are recorded variants of the same word.

* an asterisk before a word indicates that it has not been recorded and therefore must, strictly speaking, be regarded as hypothetical.

PHONOLOGY

1. The ordinary vowel sounds in Badakhshānī and Madaglashtī are:—

		I.P.A. symbol	q' q
â	as in law		a a:
ā	" far	" "	æ
à	" cat	" "	Λ
α	" but	" "	
-a	} the same as ā but shorter		
-ah			
e	as in her	" "	ə
ē	" date (Scots)	" "	e (Scots)
è	" death	" "	ε
ī	" machine	" "	i:
i	" pin	" "	ɪ
ū	varying between French ému and peur	" "	y to œ
ū	as in loop	" "	u:
u	" put	" "	u
ō	" mote (Scots)	" "	o (Scots)
o	" not	" "	ɔ
ai	" die	" "	aɪ
au	" howl	" "	aʊ
oi	" boil	" "	ɔɪ

~ over a vowel means that it is nasalized.

A point between two vowels indicates a hiatus.

The vowel sounds of B. and M. are the same, or practically the same, as those of ordinary colloquial Modern Persian, with the exception of è and ū, which are not found in Standard Persian, and of ē and ō, which in these dialects are usually monophthongal, while in O.C.P. they are more or less diphthongal as in English, i.e. ē.i and ō.u, as in *dē.it* (date), *mō.ut* (mote).

2. â, ā.

â is in both dialects the commonest pronunciation of etymological ā, but ā, o, and ō are also heard,

\bar{a} principally in M. o might frequently be more correctly represented by \bar{a} , the short of \hat{a} , the actual sound lying between \hat{a} and o .

n and m do not exert as strong an influence on a preceding \bar{a} as they do in many dialects of Mn.P. and even in O.C.P.

$\bar{a} + n$ is usually pronounced $\hat{a}n$, sometimes $\bar{a}n$ and $\bar{o}n$ or on , but seldom $\bar{u}n$ as in vulgar O.C.P.

We have, however, M. $n\bar{u}n$ against B. $n\bar{a}n$, $n\hat{a}$.

In general the tendency for \bar{a} to become \bar{o} appears to be stronger in M.; cf.:

M.	<i>rōn</i>	B.	<i>rân</i>
M.	<i>bōm</i>	B.	<i>bâm, bâng</i>
M.	<i>jürȳōt</i>	B.	<i>jürȳât</i>

3. a, e.

(a) a and e are fairly constant, though occasionally influenced by a neighbouring palatal or n :

B.	<i>čimča</i>	M.	<i>čamča</i>
B.	<i>pānj</i>	M.	<i>pānj</i>

$-a + m$ is usually $-am$, but sometimes $-um$ as in the ordinals:

B.M.	<i>čârum</i>	fourth
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Before r the sound is usually e .

(b) a is sometimes replaced by \bar{a} in B., e.g.: $\bar{a}sp \parallel asp$; $langārī \parallel$ M. *langarī*; B.M. *guzāram* for Mn.P. *guzaram*, I pass by; on the other hand, B.M. *guzaštan* for Mn.P. *guzāštan*, to leave behind.

It may be remarked that the languages of the neighbouring Chitrālī and Kāfir tribes show great uncertainty of vowel length and, within limits, quality.

(c) $e =$ Mn.P. \bar{u} .

B.	<i>kerta</i>	shirt	Mn.P.	<i>kurta</i>
B.	<i>mēxeran</i>	they eat	„	<i>māxurand</i>
B.	<i>mery</i>	fowl	„	<i>mūry</i>
M.	<i>mūry</i>			

B. <i>siperz</i>	spleen	Mn.P. <i>sipurz</i>
M. <i>xerd, xertik</i>		„ <i>xurd</i>
M. <i>de</i>	two	„ <i>dū</i>
B. <i>du, do</i>		
M. <i>ne</i>	nine	„ <i>nuk</i>
B. <i>nū^h</i>		

Compare B.M. *murd*; B. *mēmbera*, M. *mīmerad* with Mn.P. *murd*; *mīmīrad*, where the present base is probably formed on the analogy of the past base, or else derived from an old simple present theme of the root *mar-*. Cf. Gabri *imērīt*, which similarly fails to correspond to the Mn.P. *mīmīrad*.

4. ē.

(a) *ē* = Mn.P. *ē* (O.C.P. *ī*), usually corresponding to O.P. *ai*, Av. *aē*.

In B. the *ē* sound is generally preserved, while in M. it is usually changed into *ī* as in the present-day speech of Persia:

B. <i>bēd</i>	M. <i>bīd</i>	willow
<i>bēl</i>	<i>bīl</i>	spade
<i>bēmār</i>	<i>bī^hmār</i>	ill
<i>dēg</i>	<i>dīg</i>	pot
<i>mē-</i>	<i>mī-</i>	verbal prefix pres. and imperfect tenses
<i>safēd</i>	<i>safīd</i>	white
<i>sē.ū</i>	<i>sī.ū</i>	apple
but B. and M. <i>gurēxt-</i>	<i>gurēz-</i>	to run away

(b) M. $\bar{e}.i = \begin{cases} -\bar{a} + i \\ -a\bar{h} + i \end{cases}$

$\bar{b}\bar{e}.i = bah + i$ to

$\bar{d}eri.\bar{e} i kalān$ a big sea

$\bar{x}ān\bar{e} i \bar{x}idaš$ his own house

(c) *ē* replaces *ā* in:

B. *xēstam* Mn.P. (ber)*x^vāstam* I rose up

probably, however, owing to the analogy of the present base $\chi\bar{e}z-$, Mn.P. (*ber*) $\chi\bar{e}z-$.

The M. is *werχistam* : *werχīz-*.

(d) B. \bar{e} = M. *ya-* in B. *ēla*, M. *yalā*, open.

(e) \bar{e} alternates occasionally with *ai* :

B.M.	<i>baital</i>	horse, mare
M.	<i>bētalēa</i>	filly (?)
M.	<i>bē.i, bai.i</i>	Mn.P. <i>ba, bi, to</i>

5. è.

This sound occurs occasionally in place of *a, e*; \bar{e} ; *u* and *i(h)* :

B.	<i>mēbēzam</i>	I sift	<i>bibēzīn</i> !	sift !
B.	<i>čē, čē?</i>	what ?	Mn.P. <i>čih ?</i>	O.C.P. <i>či, čē?</i>
B.	<i>dēk, dēg</i>	pot	Mn.P. <i>dēg</i>	O.C.P. <i>dīg</i>
M.	<i>dīk, dīg</i>			
B.M.	<i>kērra i asp</i>	foal		cf. O.C.P. <i>kurra i asp</i>
B.	<i>χērdīm </i>	we ate		Mn.P.
	<i>χūrdīm</i>			<i>χ^vurdīm</i>
M.	<i>χūrdīm</i>			
B.	<i>mēz</i>	table	Mn.P. <i>mēz</i>	O.C.P. <i>mīz</i>
B.	<i>tēz</i>	quick		O.C.P. <i>tīz</i>
M.	<i>tēz, tīz</i>			
B.	<i>mētēm</i>	I give	Mn.P. <i>mīdīham</i>	
B.	<i>kūn-, kin-, kēn-</i> ,	pres. base of vb. to do,	Mn.P.	
	<i>kun-</i>			

6. ī.

(a) \bar{i} corresponds to Mn.P. \bar{i} , O.P. *Av. ī*.

B.M.	<i>šīr</i>	milk	Mn.P.	<i>šīr</i>
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(b) \bar{i} occurs sometimes in place of, or alternating with, *i* :

B.	<i>īmrūz</i>	<i>bīrāder</i>	<i>χatārīk</i>	<i>na tonīstum</i>
	<i>berīnj</i>	<i>jīger</i>	<i>mīs</i>	"
M.	<i>bīsi.ār</i>	<i>dīl</i>		

(c) \bar{i} = Mn.P. \bar{e} , O.C.P. \bar{i} .

This equation is chiefly found in M.

B.	<i>bēl</i>	M.	<i>bīl</i>
	<i>dēwāl</i>		<i>dīwāl</i>
	but <i>hīzum</i>		<i>ēzum</i>

(d) \bar{i} = Mn.P. $-ih$, O.C.P. $-ih-$, $-\bar{e}$.

B.	<i>mēti.a</i>	M.	<i>mīdī^had</i>	Mn.P.	<i>mīdihad</i>
	<i>sē, sē</i>		<i>sī</i>		<i>sih</i>

(e) \bar{i} = Mn.P. u .

B.M.	<i>dīnyā</i>	Mn.P.	<i>dunyā</i>		
B.M.	<i>jīl</i>		<i>jul</i>	Hindu-	
B.	<i>jūl</i>			stānī	<i>jhūl</i>
M.	<i>šīt, šīd</i>		<i>šud</i>		
(B.	$-u-$, $-ū-$, $-i-$)				
B.M.	<i>šīš</i>		<i>šuš</i>		

(f) B. *čādīr*, *čādēr* may be compared with Gabri *čuvēr*.
The O.C.P. is *čāder*, *čādur*.

M. *tsāder* may be compared with Afḡ. *tsādar*;
and M. *tsader* (if the form is correct) with Hindu-
stānī *čuddar*.

(g) The change $\bar{u} \rightarrow \bar{i}$ common in many dialects of
modern Persian (e.g. Bḡ. *dīr* = *dūr*, far) has not
been noted either in B. or M.

7. i.

(a) i = Mn.P. i , O.C.P. i .

B.M.	<i>pider</i>	Mn.P.	<i>pidar</i>
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(b) i , as an alternative with \bar{u} , = Mn.P. u .

B.	<i>mēkinem, mekünem</i>	Mn.P.	<i>mīkunam</i>	
M.	<i>mīkinam, mīkünam</i>			
B.M.	<i>sirχ</i>	M.	<i>sūrχ</i>	<i>surχ</i>
B.	<i>tiχm, tuχm</i>			<i>tuχm</i>
M.	<i>tuχ^em</i>			
B.	<i>kīšā</i>	M.	<i>kūšā</i>	<i>kījā</i>

8. *ū*.(a) *ū* = Mn.P. *ū*, O.C.P. *ū*.

B.M.	<i>dūr</i>	<i>χūn</i>
	<i>χūb</i>	<i>būd</i>

(b) *ū* = Mn.P. *ā*, O.C.P. *ā*, *ū* before *m* and *n*.B. *dūmād* M. *dāmād* Mn.P. *dāmād*B.M. *-šūn* them, their *-šān*

M.	<i>nūn</i>	B.	<i>nān</i>	<i>nān</i>	O.C.P.	<i>nān</i> , <i>nūn</i>
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(c) *ū* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	<i>dūχt- : dūz-</i>	to sew
M.	<i>dūχt- : dūš-</i>	to milk
B.M.	<i>gūš</i>	ear
B.M.	<i>gūšt</i>	flesh
B.M.	<i>rūz</i>	day
B.	<i>sōχt- : sūz-</i>	to burn (v. i)
M.	<i>sūχt- : sūz-</i>	

(d) *ū* = Mn.P. *au*, O.C.P. *ō^u*, *au*.B. *nū* recent Mn.P. *nau*, O.C.P. *nau*, *nō^u*, Bχ. *nū*.M. *tūr* fashion, manner P.Ar. *ṭaur*(B. *tār*)9. *u*.(a) *u* = Mn.P., O.C.P. *u*.B.M. *šumā*, *guftan*.(b) Mn.P. *u* is, however, frequently represented by *ū* and *i*.B.M. *gūl* flower Mn.P. *gul*B.M. *kūn-*, *kin-* *kun-* pres. base of(B. also *kēn-*, *ken-*) *kerdan*, to doB. *kišā* where *kujā*B.M. *pūr* full *pur*

Note, however,

B. *paxtam* I cooked *puxtam**dexter* daughter *duxtar**mez(d)* wages *muzd*

See also § 3 c.

(c) *u* = Mn.P. *a* before *m*.

B.	-um	termination of ordinals	Mn.P. -am
M.	<i>mīdum</i>	I give	<i>mīdiham</i>
B.	<i>mētēm</i>		
B.	<i>mēgum</i>	I say	<i>mīgōyam</i>
M.	<i>mīgum, mīgō.am</i>		

Note also

M.	<i>dust</i>	hand, arm	<i>dast</i>
B.	<i>dast</i>		

10. *ō* and *o*.

(a) *ō* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	<i>ōra</i>	him, etc.	O.C.P. <i>ūrā</i>
B.M.	<i>furōχt- : furōš-</i>	to sell	
	also <i>furūš-</i>		
M.	<i>bigō!</i>	say!	
(B.	<i>bugū!</i>)		
B.	<i>mēgō.a</i>	he says	
M.	<i>mīgō.ad</i>		
B.M.	<i>pōst</i>	skin	
B.M.	<i>rōda</i>	entrails	
B.	<i>sōχt</i>	it burned	

all with *ō* in Mn.P. and *ū* in O.C.P.

(b) *ō* and *o*, alternating with *ā*, *ā* = Mn.P. *ā*, O.C.P. *ā*, *ū*, especially in M.

B.	<i>bām</i>	M.	<i>bōm</i>	roof	Mn.P.	<i>bām</i>	O.C.P.	<i>būm</i>
	<i>χō.er</i>		<i>χōhar</i>	sister		<i>χāhar</i>		
	<i>rān</i>		<i>rōn</i>	thigh		<i>rān</i>		
	<i>šāχ</i>		<i>šoχ</i>	branch		<i>šāχ</i>		
	<i>šōna</i>		<i>šāna</i>	shoulder		<i>šāna</i>		
			<i>zōnū</i>	knee		<i>zānū</i>		

(c) *ō* = O.C.P. *au*, *ō^u*, Av. *ao*.

B.	<i>gōsāla</i>	M.	<i>gōsāla</i>	calf	Mn.P.	<i>gōsāla</i>
B.M.	<i>rōyan</i>			ghee	O.C.P.	<i>rauyan, rō^uyan</i>

(d) *o* = Mn.P. *a*.

B.M.	<i>soχt- : sanj-</i>	to weigh	Mn.P.	<i>saχt- : sanj-</i>
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11. ai.

There are not many examples of this sound in B. or M. The following are the chief which have been noted:—

B.M.	<i>ai</i>	from	Mn.P.	<i>az</i>
B.	<i>baitāl</i>	mare		
M.	<i>baital</i>	horse		
M.	<i>pai</i>	tendon		
B.M.	<i>paitauwa</i>	putties		
B.	<i>tai i</i>	in		
	<i>tai i</i>	beneath		

In M. the preposition *ba* before a pronoun becomes *bai i*, *bē i*.

bē i man to me *bai i šumā* to you

12. au.

(a) *au* = Mn.P. *au*, *āv*, O.C.P. *ō^u*, *au*, *āv*.

B.M.	<i>aurat</i>	woman	(Arabic 'aurat)
	<i>garu</i>	cow	Mn.P. <i>gāv</i> O.C.P. <i>gāv</i>
	<i>jāu</i>	barley	<i>jau</i> <i>jō^u</i>
	<i>šauhar</i>	husband	-au- -ō ^u -
M.	<i>na u i āsī.āb</i>	mill-water-	cf. O.C.P. <i>naūdān</i>
B.	<i>nā i āsī.āb</i>	shoot	wooden water-runnel for carrying rain off roof

(b) *au* = Mn.P. *āb*, *ab*, *af*.

B.	<i>aū</i>	M.	<i>āv</i> .	water	Mn.P.	<i>āb</i>
B.M.	<i>āftauras</i>			morning	(<i>āftāb</i> + <i>ras</i>)	
	<i>paitauwa</i>			putties	(cf. Mn.P. <i>pātābu</i> (Steingass) and B _χ . <i>paitauwa</i>)	
B.	<i>aur</i>	M.	<i>haber</i>	clouds	Mn.P.	<i>abr</i>
	<i>kauš</i>		<i>kafš</i>	shoes		<i>kafš</i>
	<i>kaulēs</i>			ladle		<i>kaflēz</i>
			<i>kauk</i>	red-legged		<i>kabk</i>
				partridge		

See also § 16 d.

γ	δ	w, v
$\check{c} (= t\check{s})$	(ts)	
$\dot{j} (= d\check{z})$		
s, \check{s}		
z, \check{z}		
$r, l; m, n, ng (= \text{ɹ}); y, w^*, v^*; h$		
* as glides.		

There is little or no difference between the sounds represented by these symbols and the corresponding sounds in Mn.P.

16. Loss of Final Consonants.

There is some tendency to drop or slur final consonants. This tendency is more pronounced in B. than in M.

- (a) B. normally lacks the final d of the verbal ending of the 3rd sg. pres., and both B. and M. lack the final d of the 3rd plural:

B. <i>mēkina</i>	M. <i>mīkūnad</i> (or <i>-kūna</i>)	he does
<i>mēkinan</i>	<i>mīkūnen</i>	they do

- (b) Final t following a consonant is often slurred or dropped in B, e.g.:

šas, sixty; *raf(t)*; *guf(t)*; *bē.es*, M. *b'ist*, stand still!; *as* || *ast*, is; also *bā^t* (*bāyau*).

- (c) Final d preceded by z is liable to be dropped:

B. *duz(d)*, *mez(d)*, *naz(d)* Mn.P. *duzd*, *muzd*, *nazd*

- (d) Final $-ab$ is reduced to au in B. *lau* and M. *šau*; and $-āb$ to $-aū$ and $-au$ in B. *aū* (M. *āv*) and M. *χau(b)*, B. *χāb*, *χau*; cf. also B. *sē.ū*, M. *sī.ū*, apple, Mn.P. *sīb*. See § 12b.

17. Unvoicing of Final Voiced Stops.

- (a) Final voiced stops in Mn.P. are frequently represented by the corresponding voiceless stops in B. and occasionally in M. where the phenomenon seems to be chiefly confined to verbal endings:

B.	M. -īt	Mn.P. -īd (2nd pl. verbal ending)
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<i>arbāp</i>		<i>arbāb</i>
<i>būt, būd</i>	<i>būt</i>	<i>būd</i>
	<i>dāt</i>	<i>dād</i>
<i>dēk</i>	<i>dīk</i>	<i>dīg</i>
<i>fulāt</i>	<i>pulāt</i>	<i>fulād</i>
<i>gušāt</i>		<i>gušāda</i>
<i>jēp</i>	<i>jīb</i>	<i>jīb</i>
<i>jūrāp</i>	<i>jurāb</i>	<i>jūrāb</i>
	<i>kad, kat</i>	<i>kard</i>
<i>sup, sub</i>		<i>subh</i>
<i>šap, šab</i>	<i>šau</i>	<i>šab</i>
<i>šut, šud</i>	<i>šīt</i>	<i>šud</i>
<i>zerd, zert</i>		<i>zard</i>

(b) For other treatment of *-ab*, *-āb* see §§ 12b and 16d.

(c) B. has the same change in the initial position in *tigma*, *button*, beside Mn.P. *dugma*.

18. χ and γ .

The spirants χ and γ sometimes appear to be confused :

B. <i>bāχ, bāχča</i>	M. <i>bāγ</i>	Mn.P. <i>bāγ</i>
<i>ustuyān</i>	<i>sutuxān,</i>	<i>ustuxān</i>
	<i>sutuyān</i>	

19. Change of Medial Voiced Stops followed by a Vowel to Spirants.

(a) I have only sporadic and inconstant examples of $d \rightarrow \delta$, as in :

B. *kudām* || *kudām*; M. *dādam* || *dādam*; *šudīm* || *šudīm*

(b) The change *-b + vowel* \rightarrow *-w + vowel* is general in B. and is sometimes found in M. :

B. <i>girēwān</i>	M. <i>gīrbān</i>	Mn.P. <i>gīrībān</i>
	<i>gīrwān</i>	

jēwuk
kerwās

cf. *jīb*
(?) *kerbās*

<i>χauwāndan</i>	<i>χābānd-</i> O.C.P. <i>χ^vābāndan</i>
	<i>χāwānd-</i>
<i>qulwa</i>	Afγ. <i>qulba</i>
<i>rikāwī</i>	H. <i>rikābī</i>
<i>zuwān</i>	Mn.P. <i>zabān</i>

20. Change of Spirant to Stop.

The change of spirant → stop is found in :

M. <i>pīlta</i> match of matchlock	Mn.P. <i>falītu</i> , for <i>fatīla</i> <i>pūlāt</i> <i>fūlād</i>
------------------------------------	---

21. Change of f → u, b → u.

In B. -af + s and -af + š give -aus and -auš.

B. <i>γaus</i>	M. <i>γafs</i>
<i>kauš</i>	<i>kafš</i>

M. has, however, -ab + k → -auk in :

M. <i>kauk</i>	Mn.P. <i>kabk</i>
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22. -ft.

The group -ft appears to give -χ in :

B.M. <i>kuluχ</i>	Mn.P. <i>kuluft</i>
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I have also B.M. *bāχt-* : *bāχ-* for Mn.P. *bāft-* : *bāf-*, to weave, but as I have in addition M. *bāft-* : *bāf-*, it is possible that this equation of *bāχt-* is wrong and that it should be bracketed with Mn.P. *bāχt-* : *bāz-*, to lose (a game). In that case the present base *bāχ-* would be due to analogical derivation from the past base.

In any case -ft is usually preserved in both dialects, as is evidenced by B.M. *raftan*, *guftan*, and M. *kuftan*.

23. k and g.

The palatal character of *k* and *g* is often emphasized in M. so that the sounds appear as *kⁱ*, *gy*, e.g. : *kⁱam*, *gyāšt*, *gyāšt*.

24. *č* and *j*.

- (a) *č* and *j* correspond to the same sounds in Mn.P., but M. has *tsāder* (and *tsader*), beside B. *čādēr*, veil, sheet, probably a borrowing of the Afy. *tsāder*.
- (b) Again, B. *kīšā*, M. *kūšā* correspond in meaning and use with Mn.P. *kājā*, and *š* possibly represents -*j*- between vowels.

Is B.M. *šūrīdan*, to seek, want, to be equated with Mn.P. *jūstan* : *jū-*, Bx. *jūstan* : *jūr-*?

In M. *pīšāk* *š* possibly represents *č*.

- (c) There is some uncertainty between *s* and *š*, as in various dialects of Mn.P. Thus :

B. <i>līst-</i> : <i>lēś-</i>	}	to lick	Mn.P. <i>līst-</i> : <i>līs-</i>
M. <i>līšt-</i> : <i>līs-</i>			
B. <i>rīšt-</i> : <i>rēs-</i>	}	to spin	<i>rīšt-</i> } <i>rist-</i> : <i>rīs-</i>
M. <i>rīšt-</i> : <i>rīš-</i>			
B. <i>šūšt-</i> : <i>šū-</i>	}	to wash	<i>šust-</i> : <i>šūr-</i>
M. <i>šīšt-</i> : <i>šūr-</i>			
B. <i>šīšt-</i> : <i>šīn-</i>	}	to sit	<i>nišast-</i> : <i>nišin-</i>
M. <i>šīšt-</i> (<i>binušē!</i> impv.)			

but in general both dialects agree with Mn.P.

- (d) B. *j* = Mn.P. *d* in *jūšīdan*, to milk, Mn.P. *dūšīdan*. *j* occurs for *d* in Kowar, *jū*, two, Mn.P. *dū*. Perhaps the insertion of a palatal glide is the cause, *dy* and *j* tending to interchange, cf. the vulgar "jook" for "duke"; Prakrit *vijjut* for Skr. *vidyut*, French *jour* (*žūr*), Latin *diur-*, etc. I have met Swedes whose nearest approximation to the sound of English *j* was *d + y*, and who always said "dyoke" for "joke" and "dyest" for "jest", and so on.

25. *z*.

z is changed to *i* or dropped in :

B.M. *ai* || *az* Mn.P. *az*

M. *akśāhi* ? (= *az kūšā*) from where ?

M. *gyašt*
gyāšt

Mn.P. *guzašt*
guzāšt

and probably in:

B.M. *bīča*

kid, for **buzča* (?)

26. r.

The loss of *r* before *d* in the B. *kad* = *kard*, which is restored in the ppc. *kerda*, appears exceptional.

In the case of B. *χatārīk* an *r* has perhaps been dropped before the *t*. I was in doubt whether there was not in fact an *r*-sound. The word is presumably to be bracketed with M. *χertīk* and Mn.P. *χurd*.

27. m.

(a) An intrusive *b* is developed after *m* in B. *mē-mbera*, he is dying; cf. Gk. *μβροτός*.

(b) *m* appears to be dropped in:

b'ānīm for *bimānīm*, let us set down

(c) *m* = *n* occurs in:

B. *pām* M. *paham* Mn.P. *pahan*

B.M. *wazmīn* heavy cf. P.Ar. *wazn*

28. n.

-*ng*, except when followed by a vowel, is pronounced *ɳ*. Followed by a vowel it becomes -*ng*-.

29. y.

Initial *y* tends to be dropped or modified in B. while retained in M.:

B. *āftamaš*

Mn.P. *yāftam-aš*

aχ

M. *yaχ*

yaχ

ēla

yālā

open

B. *wē¹ra* and M. *yūra* (-*hā*)

the gums, are

presumably the same word.

30. w.

- (a) *-w- ← -b-*. See § 19 b.
 (b) *-awā → ā*, *o* is found in B.M. *tānist-*, *tonist-*, Mn.P. *tawānist-*.
 (c) *v* occurs in B. *jilāv*, Mn.P. *jilau*; *gāv* || *gau*; and M. *āv*, Mn.P. *āb*.

31. h.

- (a) Excrescent initial *h* is met with in :

M. <i>haber</i>	Mn.P. <i>abr</i>
<i>hawāl</i>	<i>aḥwāl</i>
<i>hišq</i>	<i>‘iṣq</i>

- (b) On the other hand initial *h* is lost in :

B. (<i>h</i>) <i>amī(n)</i>	Mn.P. <i>hamīn</i>
(<i>h</i>) <i>amū</i>	<i>hamān</i>
<i>īsa</i>	<i>ḥiṣṣa</i>

- (c) In Mn.P. the *h-* has been maintained through the *haft* series and has then by analogy been continued to the *hašt* series. In B.M. the analogy has been applied otherwise :

B.M. <i>haft</i>	<i>hašt</i>
<i>abdah</i>	<i>aždah</i>
B. <i>aftād</i>	<i>aštād</i>

- (d) In B. *astī*, *astīm*, etc., the spurious *h* of Mn.P. *hastī*, *hastīm*, does not appear.

- (e) Medial *h* is insecure, especially in B.

B. <i>mēxāham</i> ,	M. <i>mīxāham</i>	Mn.P. <i>mīxāham</i>
<i>mēxōyam</i>		
<i>xō.er</i>	<i>xōher</i>	<i>xāhar</i>
<i>pām</i>	<i>paham</i>	<i>pahan</i>
<i>lēf</i>		perhaps <i>lihāf</i>
<i>mēti.a</i>	<i>mīdi(h)ad</i>	<i>mīdihad</i>

32. y and w as Glides.

- (a) As in O.C.P., glides are commonly dispensed with or, at any rate, so reduced as to be negligible in

writing, for in such cases a written *y* or *w* would lead to exaggeration in pronunciation.

The use of glides may be studied in the paradigms of the verbs *guftan* and *âmadan* given in this article, but it is necessary to add that in more careful speech the glides are often restored and emphasized. Thus: M. *mīgoyam* || *mīgum*, but *mīrīm* || *mīrawīm* (where the *w* belongs to the root).

- (b) Especially in B. the tendency to omit glides is sometimes carried further, and juxtaposed vowels are amalgamated as in the last examples given and in:

B. *bišūm yā na šūm* Should I wash it *šū + um*
or not?

bišūš wash it! *šū + aš*

(*ruftan*), *mērum* I sweep M. *mīrōyam*

See also the paradigms of *dādan* and *guftan*.

- (c) Where an intervocalic *h* or *w* has been dropped, a *y* or *w* glide may sometimes arise in its place:

B. *χō.er* M. *χōher, χōwerzâda*

B. *mēχōyam* || *mēχâham*

M. *mīrōyam*

- (d) *au* resulting from *ab*, *aw*, tends to develop a secondary *w*:

B. *au w aχ bast* the water froze

birawum || *birau.um* || *birawum*

šinauwīdan, šinauwum to hear, I hear

- (e) A complication of succeeding vowels is relieved by changing *i* into *y* in:

ai y aspâ of these horses Mn.P. *az īn aspâ*

MORPHOLOGY AND CONSTRUCTION

33. Nouns and Adjectives.

- (a) **Plural Termination.** The usual plural termination of nouns is *-hâ*, *-â*, as in O.C.P., but the names of certain animals and relations have their plurals in

-ân (-vân), probably in most cases alternately with -â :

B.	χō.erân	M.	χōherwân	O.C.P.	χ ^v â.arâ	sisters
	gauwân				gâvhâ	cows
B.M.	sagân				sagâ	dogs

(b) **Accusative Suffixes.** The accusative suffixes are -râ, -rû ; -a, -na :

B.M. šumâ râ

B. hamî asp a az kî From whom did you buy
χerîdî ? this horse ?

sar i zulf a He cuts his hair
mîbura

î χaber a kai dâda When had they given
bûdan ? this information ?

î zamin a galwa ka ! Plough this land !
der šahr i Faizâbâd I saw him in the town
û-na dîdam of Faizabad

M. čūčahârâ girifta Having caught the cubs
î χaber a kai bē.i When did they give you
tû dâdand ? this news ?

χirs Daula The bear took up and
Muhammad carried off D.M.
a bâr sâxt

χirs dast a pâ i The bear pawed (?) his
û-na kand arms and legs

I am unable to assert the existence of the ending -na. I have it recorded only in the forms ûna, hamûna, hamîna, where the *n* may belong to the pronoun, giving the forms ûn, hamûn, hamîn, corresponding to the Mn.P. ân, hamân, hamîn. An accusative ending -na is, however, used in Bakhtiârî with a word ending in a vowel.

(c) The sense of the **Dative**, including "motion to", is ordinarily conveyed by using the preposition *ba*, but the accusative suffix -a appears sometimes to be employed, with or without the preposition *ba* :

B. *ba šumâ guft* M. *ba.i šumâ* he said to you
guft

B. *berāder i xatārik kalāna guft* the younger brother
 said to the elder

M. *burd ba dāger jâ.a* he carried him off
 to another place

but it is difficult to assert the identity of the -a in *kalāna* and *jâ.a* with the -a of the accusative.

(d) **Suffix -k (-uk, ĩk).** A few nouns and adjectives have a suffix in -k:

B.M.	<i>amuk</i>	paternal uncle
M.	<i>ēūĭk</i>	the young of animal or bird
B.	<i>dastak</i>	small bean
B.	<i>jēwuk</i>	pocket
M.	<i>xāluk</i>	maternal uncle
B.	<i>xetārik</i>	small
M.	<i>xertik</i>	
B.	<i>maidikik</i>	small
M.	<i>mā.ibandak</i>	plait
M.	<i>ninik</i>	some kind of relation, paternal aunt ?
M.	<i>pīčāluk</i>	fringe
M.	<i>pīšāk</i>	roll (?)
B.M.	<i>pušuk</i>	cat

Probably also:

B.	<i>gādik</i>	ewe
B.M.	<i>lakik</i>	finger

(e) As regards the syntactical relation between nouns and adjectives, I have not noted any instance of the adjective preceding the noun which it qualifies.

34. Numerals.

(a) The chief peculiarities are found in M., in which:

The 30's are rendered by 20 + 10, 20 + 11, etc. *bīst o dah*, *bīst o yāzdah*, etc.

„ 50's „ „ „ 40 + 10, etc.

The 60's are rendered by three score (plus one, etc.).

sī bīst (o *yak*), etc.

„ 70's „ „ „ three score plus ten, etc.

„ 80's „ „ „ four score (plus one, etc.).

and „ 90's presumably „ four score plus ten, etc.

This recalls the Kowar system of counting by multiples of 20; *bīšīr* = 20, *jū bīšīr* = 40, *trō.i bīšīr* = 60, and the similar but more extended use of *šil* (score) in Pashtu as an alternative method of reckoning.

(b) The modification of the *u*-vowel of *dū* and *nūh* to *e* in *de*, two, *ne*, nine, is also peculiar to M.

(c) Again, in M. the distributives have an *-ī* suffixed, which I do not remember to have met elsewhere :

čīrī čīrī bigīr take four of each

35. Verbs.

(a) The ordinary infinitive ending of denominative verbs, in Mn.P. *-īdan* is general in both dialects. In a few cases derived forms so composed take the place of an original verb. Thus :

B.M. *šumārīdan* to count Mn.P. *šumurdan* : *šumār-*

B. *šīnawīdan* to hear *šunīdan* : *šunū(y)-*
(older *šunūdan*,
šunuftan ; Gabri
āšnuftmūn)

In the Persian used in Chitral in correspondence such compositions as

tasawwarīdan to imagine, suppose

kunānīdan to cause to be done

are employed.

(b) The causative infinitive termination in both B. and M. is *-āndan*, as usually in O.C.P., against *-ānīdan* in Mn.P.

(c) I have failed to note any forms of the Passive Voice in either B. or M., but they probably exist though not in frequent use.

(d) The 2nd person plural termination in B., *-in*, is common to Bakhtiārī, Kermānī, and other Persian dialects.

(e) In the case of verbs with distinct present and past bases, the present base is sometimes generalized.

Thus:

B. <i>čind</i> : <i>čīn</i> -	} to pluck	Mn.P. <i>čīd</i> - : <i>čīn</i> -;
M. <i>čīnd</i> : <i>čīn</i> -		Kermānī Persian (<i>wur</i>) <i>čīndan</i>
B. <i>χēst</i> - : <i>χēz</i> -	} to rise	Mn.P. (<i>bar</i>) <i>χ^vāst</i> - :
M. <i>χīst</i> - : <i>χīz</i> -		(<i>bar</i>) <i>χēz</i> -
B. <i>šīnauwīd</i> - : <i>šīnau</i> -	cf. older <i>šīnuft</i> - : <i>šīnō</i> - and the dialects	

(f) The prefix *ni*- of the Mn.P. forms is absent in :

B. <i>šīšt</i> - : <i>šīn</i> -	Mn.P. <i>nišast</i> - :
M. <i>šīšt</i> - (pres. doubtful)	<i>nišīn</i> -
B.M. <i>šānd</i> - : <i>šān</i> -	<i>nišānd</i> - :
	cf. B.χ. <i>šūndan</i> . <i>nišān</i> -

Similarly the *an*- of Mn.P. *andāxtan* is missing in
M. *dāxt*- : *dōz*-, to throw.

(g) The Modern Persian verbal prefix *bar*- is represented, as in most Mn.P. dialects, by *wer*-

B.M. *werdāšt* Mn.P. *bardāšt*

(h) Where the tense and mood prefixes *mē*-, *mī*-, and *bi* are prefixed to a verb beginning with a vowel, elision may take place :

from *īstādan* — B. *mēstum*, M. *mīstam*, I stand ; B. *bē.es* (i.e. *bēs*), M. *bīst*, stand !

36. Prepositions.

The only unfamiliar preposition is the *da* of M., corresponding generally in meaning to Mn.P. *bah*. Perhaps it is a mere distortion of *bah* due to the influence of the Pashtu particle *da* of the genitive and ablative cases.

The M. use of *derūn* as a preposition meaning *in*, *in the midst of*, is not paralleled, at least in O.C.P.

For examples of the use of the various prepositions in B. and M., see below, § 38.

37. Syntax and Idiom.

As regards syntax and general idiom, these dialects do not differ in many points from O.C.P.:

- (a) The present tense is used to denote the future, as generally in O.C.P., and the Mn.P. idiom of the present tense of *χ^vāstan* plus the past base of the principal verb does not appear to be known.
- (b) *χ^vāstan* and *fārīdan*, to want, wish to, and *boiyad bā^{ad}*, etc., *boi.īst*, must, are followed in both dialects by *ki* and the present subjunctive of the verb.

In M. *boi.īst* also takes the infinitive:

šumā rā čē mīboi.īst ī kār What necessity was there
rā kerdan ? for you to do this ?

For examples, see s.v. in the Vocabularies.

- (c) *tānistān*, can, be able, is followed in both dialects, as in O.C.P., by the present subjunctive, which in M. may be introduced by *ki*. It can also be accompanied by the infinitive, which in B. appears to precede, and in M. to follow, it, e.g.:

B. *raftan namēlānam* I cannot go

M. *na tānistam raftan* I could not go

- (d) The *izāfa* *i*, whether between noun and noun or noun and adjective, is occasionally omitted. It is similarly often omitted in other dialects of Persian, usually by elision when it comes into contact with another vowel, but sometimes merely through haste or carelessness of speech.
- (e) My Madaglashtī informant appeared frequently to use the pronouns and verbal forms of the 1st person *plural* instead of those of the 1st person *singular*. Possibly he was accustomed to thinking in the plural, and it came natural to him in giving a part of a verb to say "we come", "we go," rather than "I come", "I go". In Bakhtiāri there is often an inaccurate use of the numbers in

the case of verbs in the 3rd person where the subject is not expressed.

EXAMPLES OF PREPOSITIONAL AND ADVERBIAL EXPRESSIONS

38. The following examples of the use of the principal Prepositions and Adverbs may be found of interest.

N.B.—It should be noted that I have kept strictly within the limits of my scanty material, and have refrained from assuming or creating any words or forms, however probable, of which I have no actual record. Where blanks occur it is, therefore, not to be inferred that the forms do not exist, but only that my hurried inquiries failed to elicit them.

There is, for instance, no reason to believe that B. lacks a means of expressing the preposition “at” or M. the genitive “of thee”.

BadaĶšānī.

Madaglaštī.

(1) After (time).

<i>pas</i> (or <i>bād</i>) <i>i āmadan i ū</i> , after he came	<i>pas</i> (or <i>bād</i>) <i>āmādan i ū</i> , after he came
<i>pas</i> (or <i>bād</i>) <i>az ū</i> , after that	<i>pas i ī ěi kār na kun</i> , don't do so after this
	<i>pas</i> (or <i>bād</i>) <i>az ū</i> , after that

(2) After (place), behind.

<i>ū aqab āmad</i> , he came behind	<i>ō ai aqab āmad</i> , he came behind
<i>ūnā ba aqab i ō raftan</i> , they went after him	<i>ūnā ba aqab i ō raftan</i> , they went after him

(3) Among.

<i>mī.ân i merdum</i> , among the people	<i>derūn i merdum</i> , among the people
---	---

(4) At.

ba sâ.at i šiš, at 6 o'clock

Badaxšānī.

Madaglaštī.

(5) Before (time).

pēš az āmadan i ū, before
he came

pēš i āmadan i ū, before he
came

pēš i āftau, before sunrise

(6) Before (place). See (11), "In front (of)."

(7) Behind. See (2), "After."

(8) Down, downwards.

ai ser i kūh ser i azi šidīm,
we started down from the
top of the hill

*ai koh poiṯān āmad, yā
bālā raft?* did he come
down the hill or did he
go up?

rahaš kalapā as, the road to
(or from) it is downhill

kalapā raftan, to go down-
hill

ai koh poi.ān āmadan, to
come down the hill

(9) For.

do ta beroi xedat bigīrī, take
two for yourself

dū ta bigīr ba xūdat, take
to for (to?) yourself

(10) From, from among, of.

ai pār sāl tā ālē, from last
year up till now

ai pārīna tā ālē, ditto

ai īna do ta bigīrī, take two
of these

ai īna dū tā bigīr, ditto

(11) In front (of).

šumā pēš birawīn, you go
in front

šumā pēš birawīd, ditto

pēš i ō raftam, I went in
front of him

pēš i ō raftam, ditto

dar i xāna īstāda as, he is
standing in front of the
house

dar i derwāza šīšta būd, he
was sitting in front of
the door of the house

Badaxšāni.

Madaglašti.

mā raftīmda dar i derwāza,
we went to the front of
the door
der i xāna, in front of the
house

(12) In, inside, into.

der šahr i Faizābād ūna
dīdam, I saw him in the
town of F.

ba xāna raftam; ba xāna
i xidaš na būd, I went
into my (or the) house;
he was not in his house

der Drōš, in Drosh
der bāy ššta būd, he was
sitting in the garden

ba xāna raftam, I went into
the house

da xānē i xidaš na būd, he
was not in his house

derūn i xāna, inside, into,
the house

da derūn i sanāj gerdānd,
he put (them) into the
skin-bag

rišta i duraxt, ki derūn i
zamīn ast, the root of the
tree (is that) which is in
(under) the ground

ba tai i sandūq mānda
būdam, I had put (them)
inside the box, in the box
tai i jēp, in the pocket

tai i sandūq } mānda }
derūn i sandūq } būdam } do.

da jīb i man bāt, it was in
my pocket

derūn i jīb bibīn, look in
the pocket

au ba dēg birēz, pour water
into the pot

au.a da dīg bidōz, pour the
water into the pot

(13) Near, near to.

xāna i ō ba xāna i man
nazdik ast, his house is
near mine

nazdik, qarīb

Badaχsānī.

Madaglaštī.

(14) Of, belonging to.

bača i amuk, uncle's child, *bača i amūk*, ditto
child of uncle

ai χīdam, belonging to me *ai χīdam*, ditto
īnā ai kī an? *īnā ai man*,
Whose are these? They
are mine

māl i man as, it is mine *māl i man ast*, ditto
"of" = from among. See (10), "From."

(15) On, on to, upon, over.

rū i mēz } *biguzārīn*, put *da ser i mēz bimān*, ditto
ser i mēz } (it) on the table
bālā i bāng } on the roof *da bālā i bōm raftam*, I
pušt i bāng } went on to the roof
bālā i čub, over(?) the stick *gyāštamaš* } *der zamīn*, I put
māndamaš } it on the ground

(16) Outside.

bērūn īstāda būd, he was
standing outside

(17) Round, round about.

daur i χāna, round the *daur i daraχt*, *daur i χāna*,
house round the tree, round the
daur ma daur, all round, house
round about

(18) Since. See (10), "From."

(19) To.

ba mā bitī, give (it) to me *bēīman* } *bidē*, give (it) to
mārā } me

(20) To (after Verbs of Motion) appears to be *ba* in both
dialects, as in O.C.P.

ba kudām taraf mērawī?
in what direction are you
going?

Badaĳšānī.

Madaglaštī.

but in M. *da*, which seems generally to bear the sense of *in* or *on*, sometimes appears to replace *ba*.

(21) To (a person).

*yak nafer firistād pēš i**Mādaubīd*, he sent a man

to M.

(22) Till, up to, for (of time).

tā dīna rūz, up till yesterday *tā dīna*, ditto*tā sī sāl*, for 30 years *tā sī sāl*, ditto

(23) Under, beneath.

zēr i kursī, under the chair *tai i kursī*, ditto*tai i pā*, under foot

(24) Up, upwards.

rū ba bālā (he went) up- *ser a bālā raft*, he went
wards upwards

39. The Nature of the B. and M. Vocabularies.

- (a) It has already been stated that the bulk of the words in both dialects are pure Persian, and a glance at the Vocabularies which follow will make this obvious. Many of the words have, however, become obsolete in the language as it is now spoken in Persia, but some of them have survived in everyday use in Hindūstānī. Where this is the case it is difficult to determine whether B. and M. have inherited them along with the other words they possess which are still current in the Standard Persian speech of the present day, or whether they have acquired them by borrowing from Hindūstānī and Pashtū.

The following may be cited as examples:

B.M. *aurat* (P.Ar. and H. *‘aurat*)B. *čimča* M. *čamča* (Mn.P., H. *čamča*)

- B. *kertā* M. *kirta* (Mn.P. *kurta*, H. *kurtā*)
 B. $\chi\hat{a}ma\chi\hat{a}$ (Mn.P. $\chi^v\hat{a}hma\chi^v\hat{a}h$ in constant use
 in Afγ.)
 B. *mōza* (Mn.P. *mūza*, H. *mōza*)
 B. *nāšpōti* (Mn.P., H. *nāšpāti*)
 B. *qalwa* (Mn.P. *qulba* = plough (Steingass);
 Afγ. *qulba* = yoke of oxen)
 B.M. *rikābī* (Mn.P., H. *rikābī*)

(b) The following are probably direct borrowings from the Indian side:

- M. *kōt* (Engl. through Hindūstānī; also known
 in Persia)
 M. *latta* (Panjābī *latthā*)
 B. *mānja* M. *manja* (H. *mānjhā*; Panjābī *manjā*)
 M. *tāmba* (H. *tāmba*; P. *tāmbā*)
 B. *wāskat* (Engl. through Hindūstānī)

Perhaps also *kitta-sag*, cf. Hindūstānī *kuttā*)

(c) Direct borrowings from Pashtū (Afγ.) appear to be scarce:

As above, B. *qalwa* has possibly been drawn from Pashtū.

B. *gādik* may perhaps be resolved into *gād* + *ik*, in which case it may be derived from Afγ. *gād*, sheep.

M. *tīt* may be identical with Afγ. *tīt*, low, short, stooping down.

M. *tsāder* is identical with the Afγ. form. M. *tsader* may be a mis-writing, otherwise it may be a borrowing of H. and Panjābī *ṣāddar* under Afγ. influence.

B. *jauwārī*, M. *juwārī* are probably derived from Afγ. *jawār*, but there is also H. and P. *ju.ār*.

(d) Borrowings from or through Kowār are naturally fairly numerous:

B. *āsaqāl*, M. *asaqāl*, a minor district official, is a title used in the Chitral administration "*āsaqāl*" ("*aksakāl*" O'Brien). I believe that it is a Turki word meaning "White Beard" (see J.R.G.S., vol. 1, No. 6, Dec. 1917, p. 411, where it is spelt "*aksakal*").

B. *kāk*, dry, cf. Kowār *kāk*, dried up.

B. *pārčam*, Ko. *pārčam*, *parčām*.

B. *šālī*, M. *šālī*, Ko. *šālī*.

M. *arqa*, Ko. *arqa*.

M. *tōng*, cf. Ko. *tōng*.

M. *pākūl*, Ko. *pakōl*.

M. *pūč*, Ko. *pūč*.

(e) After discounting all the manifestly Persian words which constitute the bulk of these vocabularies, and, again, those which can be traced to Kowār, Hindūstānī, or Pashtū, there remain a score or two of words whose origin is obscure to me and to which I can suggest no parallels. They may be regarded as contributing to furnish a *raison d'être* for this article.

(f) There is no reason to suspect borrowings from geographically remote dialects of **Modern Persian**; where coincidence of form occurs it only argues a greater extension at some period of the word or form than one would have deduced from its isolated occurrence in a single dialect. The following points may be mentioned :

The identity of the vowel of the past base of B. *paxtan* and Gabri *pax-ōdmān*, to cook, in contrast to the *u* generally found in Mn.P. and O.C.P. *puxtan* is of interest.

Again, M. *tambān*, trousers, appears to be the same word as the Gabri *timbān*, under-trousers, drawers. There is also H. and P. *tambā*, loose pantaloons.

B.M. *paitauwa* is identical with Bakhtiārī *paitauwa*, putties; the ordinary Persian is *pāpīč*.

B. has *būr*, grey, Bχ. *būr* = chestnut (of a horse).

B. *pas i pā* is duplicated in Bakhtiārī poetry.

B. uses *fan* and Bχ. *fand* = fraud, deceit. *Fund* is given in Steingass's Persian dictionary, but I do not remember hearing it in O.C.P.

Identical with B., *bāng* is Kurdī, *bāng*, roof.

- (g) Both B. and M. differ from most dialects of Mn.P. in presenting few examples of Metathesis. I have *mijâz* for *mizāj* and *jurjât* might represent the Turkish word, which I am unable to authenticate, but which is, I think, *jurjurt*.

PARADIGMS

N.B.—See note to § 38.

40.

PERSONAL PRONOUNS

Badaχšāni.			Madaglaštī.		
1st Sg.					
Nom.	<i>man</i>	I	Nom.	<i>man, ma</i>	I
Acc.	<i>marā</i>	me	Acc.	<i>marā</i>	me
Gen.	¹ <i>i mā</i> } <i>i man</i> }	{ of me my	Gen.	<i>i man</i>	of me, my
Dat.	¹ <i>ba mā</i> } ¹ <i>ba mā</i> }	to me	Dat.	<i>bē¹man</i> } ¹ <i>bē¹ mā</i> }	to me
1st Pl.					
N.	<i>mā, mā.ā</i> (double plur.)		N.	<i>mā, mā</i>	we
A.	<i>mārā</i>		A.	<i>mārā</i>	us
D.	<i>ba mā</i>				to us
2nd Sg.					
N.	<i>tū, to</i>		N.	<i>tū, (tā)</i>	thou
A.	<i>tura</i>		A.	<i>turā</i>	thee
G.	<i>i tā</i>				of thee, thine
D.	<i>ba tū, tera</i>		D.	<i>bē i tū</i>	to thee
2nd Pl.					
N.	<i>šumā, šumāhā</i> (double plur.)		N.	<i>šumā</i>	you
A.	<i>šumā ra</i>		A.	<i>šumā rā</i>	you
G.	<i>i šumā</i>		G.		of you, yours
D.			D.	<i>bē i šumā</i> } <i>ba i šumā</i> }	to you

¹ Perhaps plural forms used with sense of singular.

		3rd Sg.		
		Badaxšānī.		
N.	<i>ū</i> , (<i>ūn</i> ?)		N.	<i>ō</i> , <i>ū</i> he, she, it
A.	<i>ōrā</i> , <i>ōra</i> ; <i>ūna</i>		A.	<i>ōrā</i> him, her, it
G.	<i>i ū</i> , <i>i ō</i>		G.	<i>i ō</i> , <i>i ū</i> his, hers, its
D.	<i>ba ū</i>		D.	<i>ba ū</i> to him, etc.

		3rd Pl.		
N.	<i>ānhā</i> , <i>ūnā</i>		N.	<i>ūnhā</i> they
A.			A.	<i>ūnhā rā</i> them

Note.—*išān* and *ūšān* are not found.

ENCLITIC PERSONAL PRONOUNS

1st. Sg.	-um	Pl. -mān	Sg. -um	Pl. -mōn
2nd.	-at	-tūn	-at	-tōn
3rd.	-aš	-(i)šōn, -šūn	¹ -aš	-šōn, -šūn

41. DEMONSTRATIVE ADJECTIVES AND PRONOUNS

This	N.	<i>ī</i>	Pl.	<i>īna</i>	N.	<i>ī</i>
	A.	<i>īrā</i> ,			A.	<i>īrā</i>
That	N.	<i>ū</i>			N.	<i>ū</i> , <i>ō</i>
	A.	<i>ōrā</i> , <i>ūna</i>			A.	<i>ōrā</i>
This same (pro. and adj.)	N.	}			N.	}
	A.				A.	
That same (pro. and adj.)	N.	}			N.	}
	A.				A.	

¹ I have -as for -aš twice in my M. notes, and in one instance I appear to have confirmed it. Bx. has -as and -sūn regularly for -aš and -šūn, but in M. it is at best only an occasional lapse probably due to careless speech.

² Probably also in pronominal sense (*h*)amīn and (*h*)amūn as in *hamīna*, *hamūna didum*, where the *n* probably pertains to the pronoun. See § 33b.

42. REFLEXIVE PRONOUN

Myself	<i>χidam, χüdǖm,¹ χidīm¹</i>	<i>χüdam</i>
Thyself	<i>χedat</i>	
Himself	<i>χidas̄</i>	

43. INTERROGATIVE ADJECTIVES AND PRONOUNS

Which man?	<i>kudām</i>	} <i>šaχs?</i>	<i>kudām šaχs?</i>
(adj.)	<i>kudām</i>		
Which of them?	<i>kudām-sūn?</i>		<i>kudām-sūn?</i>
(pro.)			
What? (pro.)	<i>čī? čē?</i>		<i>čī? čē?</i>
Who?	<i>kī?</i>		<i>kī?</i>

44. VERBS

	<i>Badaχsānī.</i>	<i>Madaglašti.</i>
(a)	* <i>Būdan, to be</i>	

būd- : (h)ast-

Present

Sg. 1.	<i>(h)astum</i>	Pl. 1.	<i>(h)astīm</i>	Sg. 1.	
2.	<i>(h)astī</i>	2.	<i>(h)astīn</i>	2.	
3.	<i>as(t)</i>	3.	<i>(h)astan(d)</i>	3.	<i>ast</i>

Preterite Indicative

Sg. 1.	<i>būdam</i>	Pl. 1.	<i>būdīm</i>	Sg. 1.	<i>būdam</i>	Pl.	<i>būdīm</i>
2.	<i>būdī</i>	2.	<i>būdīn (-īt)</i>	2.	<i>būdī</i>		<i>būdīt</i>
3.	<i>būd (būt)</i>	3.	<i>būdan</i>	3.	<i>būt</i>		<i>būdan</i>

Subjunctive

Sg. 1.	<i>bāšam</i>	Pl.	<i>bāšīm</i>	Sg. 1.	<i>bāšam</i>
2.	<i>bāši</i>		<i>bāšīn</i>	2.	
3.	<i>bāša</i>		<i>bāšan</i>	3.	

Imperative

Sg. 2.	<i>bāš!</i>	Neg.	<i>na bāš!</i>	Sg. 2.	<i>bāš!</i>	Neg.	<i>na bāš!</i>
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¹ Probably plural forms. It was difficult to make sure that the plural was not being used where the singular was intended, or with the sense of the singular.

Badaqšāni.

Madaglašti.

(b)

Enclitic Verb

(tang)-um, I am (in difficulties)

.. um	.. (astīm)	.. um	.. īm
.. (astī)	.. (astīn)	.. ī	.. īt
.. (ast, as)	.. (astand, astan)	.. (ast)	.. an(d)

45.

*šudan, to become

B. šud-, šüd-, šid- : šaw-	M. šid-, šud- šid-, šud- } : šaw-
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Present Indicative

mēšawam	mēšawīm	mīšawam	mīšawīm
mēšawī	mēšawīn	mīšawī	mīšawīt
mēšawa	mēšawan	mīšawa(d)	mīšawan

Preterite Indicative

Sg. 1. šudam	Pl. šudīm	Sg. 1. šīdam	Pl. šīdīm
2. šudī	šudīn	2. šīdī	šīdīt
3. šud (šut)	šudan	3. šīt	šīdan

Imperfect

Sg. 1. bišudam
2. bišudī
3. bišud

Present Perfect

Sg. 1. šuda am	Sg. 3. šud' as(t)
----------------	-------------------

Pluperfect

Sg. 1. šuda būdam	Sg. 1. šuda būdam
	2. šuda būdī

Present Subjective

Sg. 1. bišawam	Sg. 1. (rawān) šawum
	3. bišawa(d)

Present Perfect Subjective

Sg. 3. šuda bāša(d)

Imperative.

Sg. 2. -šu !	Pl. -šawīn !	Sg. 2. še !	Pl. šewit !
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Badaḡšānī.

Madaglaštī.

46.

*kadan, *kerdan, to do

<i>kad-</i>	}	:	<i>kin-</i>	<i>kad-</i>	}	:	<i>kün-</i>
<i>kaδ-</i>			<i>kün-</i>	<i>kerd-</i>			<i>kin-</i>
<i>kerd-</i>			<i>ken-, kèn-</i>				

Present Indicative

Sg. 1. <i>mēkinam</i>	Pl. <i>mēkinīm</i>	Sg. 1. <i>mīkūnam</i>	Pl. <i>mīkūnīm</i>
2. <i>mēkinī</i>	<i>mēkinīn</i>	2. <i>mīkūnē (-ī)</i>	<i>mīkūnīt</i>
3. <i>mēkina</i>	<i>mēkinan</i>	3. <i>mīkūna(d)</i>	<i>mīkūnen</i> (-an)

Preterite

Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>	Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>
(or <i>kadam</i>)			
2. <i>kadī</i>	<i>kadīn</i>	2. <i>kadī</i>	<i>kadīt</i>
3. <i>kad</i>	<i>kadan</i>	3. <i>kad (kat)</i>	<i>kadun</i>

Imperfect

Sg. 1. <i>mēkadam</i> , etc.	Sg. 1. <i>mīkadum</i> , etc.
also <i>bikadam</i> , etc.	

Present Perfect

Sg. 1. <i>kerda am</i>	Pl. <i>kerda īm</i>	Sg. 1. <i>kada am</i> (or
2. <i>kerda ī</i>	<i>kerda īn</i>	<i>kerda</i>)
3. <i>kerda as</i>	<i>kerda an</i>	3. <i>kad' as</i>

Pluperfect

Sg. 1. <i>kerda būdam</i>	Pl. <i>kerda būdīm</i>	Sg. 1. <i>kada būdam</i>
2. <i>kerda būdī</i>	<i>kerda būdīn</i>	(or <i>kerda</i>)
3. <i>kerda būd</i>	<i>kerda būdan</i>	

Present Subjective

Sg. 1. <i>bekenem</i>	Pl. <i>bekenīm</i>	Sg. 1. <i>bekinam</i> (same
2. <i>bekenī</i>	<i>bekenīn</i>	endings as
3. <i>bekena</i>	<i>bekenan</i>	indic.)

Present Perfect Subjective

Sg. 1. <i>kerda bāšam</i>	Pl. <i>kerda bāšīm</i>	Sg. 1. <i>kada bāšam</i>
2. <i>kerda bāšī</i>	<i>kerda bāšīn</i>	2. <i>kada bāšī</i>
3. <i>kerda bāša</i>	<i>kerda bāšan</i>	

Badaxšānī.

Madaglašti.

Imperative

Sg. 2. *bikeh! biko!* Pl. *bekenīn!* Sg. 2. *bikun!* Pl. *bikünūt!*

Neg. *na ka!* *nakenīn!* Neg. $\begin{cases} na\ kun! \\ ma\ kun! \end{cases}$ $\begin{cases} na\ kunīt! \\ ma\ kunīt! \end{cases}$

47.

*dādan, to give

 $d\hat{a}d- : t\bar{v}-, t-$
$$d\hat{a}d- : \begin{cases} d\bar{i}-, d\bar{e}- \\ d-, d\bar{e}h- \end{cases}$$

Present Indicative

Sg. 1. <i>mētēm</i>	Pl. <i>mētīm</i>	Sg. 1. <i>mīdum</i>	Pl. <i>mīdīm</i>
2. <i>mētī</i>	<i>mētīn</i>	2. <i>mīdī</i>	<i>mīdīt</i>
3. <i>mētī.a</i>	<i>mētī.an</i>	3. <i>mīdī^had</i>	<i>mīdī.an</i>

(also *namītum* 1st sg. neg.)

Preterite

Sg. 1. <i>dādam</i>	Pl. <i>dādīm</i>	Sg. 1. <i>dādam</i>	Pl. <i>dādīm</i>
		(-δ-)	
2. <i>dādī</i>	<i>dādīn</i>	2. <i>dādī</i>	<i>dādīt</i>
3. <i>dād</i>	<i>dādan</i>	3. <i>dāt</i>	<i>dādan</i>

Present Perfect

Sg. 1. *dāda am* Pl. *dāda im* Sg. 1. *dād' am* Pl. *dād' im*
 2. *dāda ī* *dāda in* 2. *dād' ī* *dād' it*
 3. *dāda as* *dāda an* 3. *dād' ast* *dād' an*

Pluperfect

Sg. 1. *dāda būdam*, etc. Sg. 1. *dāda būdam*, etc.

Present Subjective

Sg. 1. <i>bitēm</i>	Pl. <i>bitīm</i>	Sg. 1. <i>bidīm</i>	Pl. <i>bidīm</i>
2. <i>bitī</i>	<i>bitīn</i>	2. <i>bidī</i>	<i>bidīt</i>
3. <i>bitī.a</i>	<i>bitī.an</i>	3. $\begin{cases} bidē.ad \\ bidī.ad \end{cases}$	$\begin{cases} bidē.an \\ bidī.an \end{cases}$

Imperative

Sg. 2. <i>bitī!</i>	Pl. $\begin{cases} \textit{bitīn!} \\ \textit{bitēn!} \end{cases}$	Sg. 2. $\begin{cases} \textit{bidī!} \\ \textit{bidē!} \end{cases}$	Pl. <i>bidīt!</i>
Neg. <i>na tī</i>	$\begin{cases} \textit{na tīn!} \\ \textit{ma tīn!} \end{cases}$	Neg. $\begin{cases} \textit{na dī!} \\ \textit{ma .dī!} \end{cases}$	<i>na dīt!</i>

Badaxšānī.

Madaglašti.

48.

*guftan, to say

guft(t)- : gū-, gō-, g-

guft- : gō-, gū-, g-

Present Indicative

Sg. 1. mēgum	Pl. mēgīm	Sg. 1. { mīgum mīgo.am	Pl. { mīgīm mīgo.īm
2. mēgō.ē	mēgīn	2. { mīgū.ī mīgī	{ mīgū.īt mīgīt
3. mēgō.a	mēgo.an	3. mīgō.ad	mīgō.an

Preterite

Sg. 1. guftam	Pl. guftīm	Sg. 1. guftam	Pl. guftīm
2. guftī	guftīn	2. guftī	guftīt
3. guft (guft)	guftan	3. guft	guftan

Imperfect

Sg. 3. mēguft

Sg. 3. mīguf

Present Perfect

Sg. 1. (guft' am ? etc.)

Sg. 1. guft' am

3. guft' ast

Pluperfect

Sg. 1. (gufta būdam ? etc.) Sg. 1. gufta būdam

Imperative

Sg. 2. bugū! Pl. bugīn! Sg. 2. bigō! Pl. bigō.īt!

Neg. na gū! na gīn! Neg. na go!

49.

*raftan, to go

raft- : raw-, rau-

Present Indicative

Sg. 1. mērawum	Pl. mērawīm	Sg. 1. mīrawum	Pl. mīrawīm
2. mērawī (-ē)	mērawīn	2. mīrawī	mīrawīt
3. mērawa	mērawan	3. mīrawad	mīrawan

Preterite

Sg. 1. raftam	Pl. raftīm	Sg. 1. raftam	Pl. raftīm
2. raftē	raftīn	2. raftī	raftīt
3. raft (raf)	raftan	3. raft	raftan

Badaḡšānī.

Madaglašti.

Present Perfect

Sg. 3. *rafta ast*

Pluperfect

Sg. 1. *rafta būdam*, etc. Sg. 1. *rafta būdam*, etc.

Present Subjective

Sg. 1. *birawum*, *birau.um*,
*birauwam*Sg. 2. *birawī*, etc.

Imperative

Sg. 2. *birau*! Pl. *birawīn*! Sg. 2. *bīra*, *birau*! Pl. *birawīt*!Neg. *na rau*! *na rawīn*! Neg. *na ra*! *narawīt*!

50.

*āmadan, to come

āmad- : oi(y)-, ā-

Present Indicative

Sg. 1. *mē.oiyam* Pl. *me.oi.īm* Sg. 1. *mī.oiyim* Pl. *mī.oiyīm*
(-āyam)2. *mē.oi.ī* *me.oi.īn* 2. *mī.oiyī* *mī.oiyīt*3. *mē.oiya* *me.oiyan* 3. *mī.oiyad* *mī.oiyan*

Preterite

Sg. 1. *āmadam* Pl. *āmadīm* Sg. 1. *āmadam* Pl. *āmadīm*2. *āmadī* *āmadīn* 2. *āmadī* *āmadīt*3. *āmad* *āmadan* 3. *āmad* *āmadan*

Pluperfect

Sg. 1. *āmada būdam*, etc. Sg. 1. *āmada būdam*, etc.

Present Subjective

Sg. 1. *bi.oiyam*, etc. Sg. 1. *bi.oiyim*, etc.

Imperative

Sg. 2. *bē.ā*! Pl. *bē.ā.īn*! Sg. 2. *bī.ā*! Pl. *bī.oi.īt*!Neg. *nēyā*! .

TEXTS

SPECIMENS OF BADAḪŠĀNĪ

I

This text was the result of an attempt to explain the parable of the Prodigal Son to my informant, and get him to give a version of it in BadaḪšānī. He had, however, strong views as to what would naturally occur in such a family crisis; witness the intrusion of the cousin.

Yak âdam dū bača dâšt. ẖatârik bača ba pidar i ẖüdaš guft: "Ēi pider, īsa i brâder i kalân aloi.id biko; īsa i man ham aloi.id biko."

Birâder i ẖatârik kalân a guft ki: "Īsa i tū bīsyâr šuda as. Mā o šumâ ai yak pider hastīm, birâber mēgīrīm."

Bača i amukaš âmad o guft ki: "Īsa i mârâ ẖâmaẖâ bi mâ bitē (or ẖâmaẖâ bitēm) kī amuk i mâ as."

(Guftan) "Saʿr bī.d, waẖt īsa i tera mētīm".

"Saʿr ham âmadīm ba mâ na dâdī. Mârâ fan zadī. Čera fan mēzanī? Haq i mâ bitē."

II

This second version of the same parable represents an attempt to get my informant to render it sentence by sentence, but by this method I had myself first to make a probable rendering and then to try to get it altered or corrected. In these circumstances the result cannot be regarded as the free and natural expression of a BadaḪšānī, though it is, I believe, fairly correct and intelligible.

Yak âdamī dū bača dâšt. Bača i ẖatârik ba pidar i ẖudaš guft: "Ēi pider, o haq i ẖidam ba man bitē." Ū waẖt pideraš ba dū bača i ẖudaš māl i ẖudaš tagsīm kad.

Bād ai čand rūz ō bača i ẖatârik māl i ẖidaš jam kad, ba yak mulk i dūr safar kad. Unjâ māl ẖidaš ba

xušguzerânî¹ talaf kad. Waχtē kē hama's a talaf kēda būd da ū mulk qāti saχtīn uftā(d); ī ham bisyār tang āmad. Raft pēš i yakī az merdumân i o mulk wa ba ū šerīk šūd. Ū merd ham urā ba jangal firistād ki χūk i χudaš rā bičērānad.

Dilaš χās(t) ki hamū χurāk biχerēm ki χūkā mēχeran, wa ba ō kasī čizi na dād. Ba χudaš yak fikerī mēkad (or, fiker i χudaš a kad), ba χudaš guft ki: "der χānā i pider i mā čē qad nōker ki tanχā mēgīran hastand; wa nūn i ziyāti ham dāran wa mā ai gišnagī mēmberam. Ālē mēχēzam, pēš i pider i χud mērawam wa mēgum: "Ē pider, ham ba χudā χilāfi kadam ham ba šumā, wa loi.īq nistam ki piser i šumā χānda bāšam, ālē ai nōkerhā χidat yak tarah marā nigahdār."

Ō waχt χēst o raft pēš i pider i χūdaš. Ālē bisyār dūr būd, pider i χiduš ōra dād, ba dalaš rā.am āmad, daru.īd wa ūna ba bayal χidaš girift wa bāsa kad.

SPECIMENS OF MADAGLAŠTĪ

I

Yak merdī būd, Daula Muhammad, raft ba kūh. Da kūh raft kat i yak nafar i dīger. Bād χīrs ba ūnā pēčidaš. Ki pēčūd, ūnā yak naser gurēχt. χīrs hamū Daula Muhammad a bār sāχt girē (girift) burd ba dīger jā.a. Raft patik i ūna kand, dast a pā i ūna kand. "Ī zinda's" gufta. Ū χisī him marda kerda ast.

Bād raft o χīrs ba sang ki šaχ bē.āram da bālā i bār kūnim. Bād ū ba šaχ mānd wa ī gurēχt.

Daula Muhammad rafta ba kūh čūčahā i palang ba kuh dād. Čār čūča būd. Aqb ters kerda bergašt ba χāna. Da χāna āmad, sanāj girifta. Waχt i āftau nīmīrūz da hamū tarak rasīda, hamū čūčahā ra girifta da derūn i sanāj gerdānda as, ser i sanāj basta kerd, ba aqb gašt, nīm i rah āmad.

¹ xušguzerânî = enjoying oneself without regard for consequences. It is hardly as strong as "riotous living".

Palang xaber šid, âmad. Âmad ba qisłāq qarīb šid. Ū ham ba qisłāq rasīda az zīr i qisłāq aqab gašt wāstē i čūčahāš. Āwurd tūt kerd da bām der piš i Mītaržau i Drōš. Sagahā ba hamūn čūčahā ser dādand. Hēci piš na šidan ai būvi zōrāwer.

Ba unhā Mītaržau inām kerd, ham čūčahā Mītaržau ba Drōš burd.

The narrator, Shīr Muhammad, was a poor hand at telling a story, and it was difficult to obtain explanations from him. I am not clear about the meaning of parts of the first paragraph:

kat obviously means "along with", but I know nothing about the word.

pēčidaš. pēčid suggests "hugging", but the general sense seems to be "set upon". -*aš* probably for -*šan* and apparently ungrammatical.

bār sāxt glossed "carried".

patik glossed "eyelids", but I do not know the word.

Palik is the Kōwār for "eyelid".

χisī probably = *χudaš rā*.

šaχ glossed *taχt i sang*.

būd. Aqb . . . MS. has *bād aqb*. *Ba'd* would be more natural than this independent '*aqab*'.

tarak. I do not know whether the word is ترک or طرق nor what it means. There is Bχ. *tarak* = crack, spilt, and here the meaning might possibly be a "cleft" in the rocks.

az zīr . . . čūčahāš. There seems to be some confusion. Presumably it went back because it could not find its cubs. Otherwise omit *aqab*. "It went about on the lower side of the village (looking) for its young."

II

Yak mard būd, Dīlarām nom dāšt. Āšiq šid, guft ki:

Būlbūl ba bāyo raft,

Nazar ber nihālo kat.

Āhī kašīd, gāmat i Lēlī xīyālo kad.

Dīlarām dīlberī, Sangil tu kāfirī.

5. *Dil 'amrā'te mīberī*

χūd yār i mā šawī(t).

Dāro madī, tabīb,

Mā dārīm dard i hišq

Mā bēh namīšawīm,

10. *Tu badnām mīšavī.*

Dīlarām dīlberī, Sangil tu kāfirī.

Āmad nimāz i šām

Nē-āmad nigār i man

Yak dīda pā.as dāštam

15. *χāb i man harāmo šīd.*

Dīlarām dīlberī, Sangil tu kāfirī.

Dil hamrā'te mīberī

χūd yār i mā šawīt.

Malahim ba kūh, ū dašt ū bīyābān yarībo nīst.

20. * *Herjā birasīt, χaima zad o bārīgā girīft (o) hīc yarībo nīst*

* *Dīlarām dīlberī, Sangil tū kāfirī.*

This was the only piece of verse which Shīr Muhammad could produce, and his knowledge of it seemed very uncertain. I suppose it to be a garbled form of some popular Persian love-song, and not native to Madaglasht nor even probably to Badakhshān.

The o's and ū's recurring throughout are presumably metrical expedients. They were pronounced as if they were part of the preceding word.

1. 4. *sangil* presumably = *Sang-dil*.

1. 14. *pā.as* presumably = *pās* of *pās-bān*.

1. 19. *Malahim* probably for *malā.im*.

yarīb here and in l. 20 perhaps means "out of place".

1. 20. Is *Dīlarām* or *Sangdil* the subject?

Birasīt probably *birasīd* = *mīrasīd* 3rd sing. imperf.

TRANSLATION OF SPECIMENS

B. I

A man had two sons. The younger son said to his father: "O father, divide off my elder brother's share (of the inheritance), and divide off my share likewise" . . .

The younger brother said to the elder: "Your share has been made too big. You and I are of one father, and we (should) share alike."

The son of his uncle came and said: "You must give me my share, for your father is my uncle." (They said): "Come to-morrow morning and then we shall give you your share" . . .

"I came in the morning" (said the cousin) "but you gave me nothing. You have fooled me. Why do you fool me? Give me my rights."

B. II

A certain man had two sons. The younger said to his father: "O father, give me that which is due to me." Thereupon the father divided his property up between his sons. Some days later the younger son gathered his belongings together and journeyed off to a distant country. There he wasted his substance in riotous living. When he had dissipated the whole of it a severe famine fell on that country and he got into great straits. He went to one of the men of that country and entered into partnership with him, and the man sent him out into the desert to feed his swine, and he was glad to eat the same food that the swine ate, and no one gave him anything.

Then he thought within himself, and said to himself: "How many servants are there in my father's house who receive pay and have more than enough of bread, while I am dying of hunger. Now I will arise and go to my father and say: 'O father, I have sinned against God and against you and I am not worthy to be called your

son, now support me in any fashion as one of your servants.'"

Then he arose and went to his father. Now when he was a long way off his father saw him, and pity came into his heart and he ran and caught him in his arms and kissed him.

M. I

There was a man (by name) Daula Muhammad, and he went to a mountain. He went to the mountain along with another man. Afterwards a bear attacked them. When it attacked them one of the two men escaped. The bear took up the man Daula Muhammad (on its back) and carried him off to another place. Then it proceeded to paw his eyelids and his arms and legs. "He is alive," it said. But Daula Muhammad pretended to be dead.

Then the bear went to a cliff (saying), "I will bring a slab of stone and put it on him (*or* put him on it)." Then while the bear was occupied with the stone the man made his escape.

(Another time) Daula Muhammad went to the mountain and saw a leopard's cubs. There were four cubs. Then he took fright and went back to his house. He came to his house and took a skin-bag (for carrying grain in), and at midday, having returned the same way (?), he caught the cubs and turned them into the bag. Then he tied up the mouth of the bag and turned back.

He had gone half way home when the leopard found out (that its cubs were missing) and came (after him). It came up to near the village. Daula Muhammad, however, had reached the village and (the leopard) went back from below the village (looking) for its cubs.

Daula Muhammad brought them and put them down on the roof in the presence of the Mehtarzhau of Drosh. They set the dogs at the cubs, but they refused to go forward because of the powerful odour.

The Mehtarzhau gave Daula Muhammad a present and took the cubs away to Drosh.

M. II

There was a man, Dilarām by name, who fell in love and said :

The Bulbul went into the garden,

She looked at the trees.

He sighed and thought of the form of (his) Lēli.

Dilarām you are a lover, Stony-Heart you are an infidel.

You carry off my heart with you ;

Be you my lover.

Give no medicine, Physician,

I suffer from the pain of love.

I will not get better, and you will be discredited.

Dilarām you are a lover, Stony-Heart you are an infidel.

Evening prayer-time came,

My lover came not.

I kept one eye on the look out.

Sleep became unlawful to me.

Dilarām you are a lover, Stony-Heart you are an infidel.

You carry away my heart with you.

Be you my lover.

Curses (?) on the mountains and the plains and deserts
are no strange thing.

Wherever she came she pitched her tent and made her
place of audience (*or* her camping-ground),

(And) it is no strange thing.

Dilarām you are a lover, Stony-heart you are an infidel.

BADAQŠĀNĪ AND MADAGLAŠTĪ VOCABULARIES

Order of arrangement:

Vowels:	<i>ā, â</i>	Liquids	<i>l</i>
	<i>a, e</i>		<i>m</i>
	<i>ē</i>		<i>n</i>
	<i>i</i>		<i>r</i>
	<i>ī</i>	"Aspirate"	<i>h</i>
	<i>ũ</i>		
Diphthongs:	<i>ai</i>	<i>Note.</i> —Within the several sections indicated above the order is alphabetical, with the following modification to embrace non-alphabetic symbols:—	
	<i>au</i>		
	<i>oi</i>		
Gutturals: Explosives	<i>q</i>		
	<i>k</i>		
	<i>g</i>		
Spirants	<i>x</i>	(1) Marked and unmarked vowels are treated as the same.	
	<i>ɣ</i>		
Palatals:	<i>č</i>		
	<i>j</i>		
	<i>y</i>	(2) Other things being equal, an unmarked consonant precedes one bearing a diacritical sign.	
Dentals:	<i>t</i>		
	<i>d</i>		
Labials: Explosives	<i>p</i>		
	<i>b</i>		
Spirants	<i>f</i>	(3) <i>b</i> is followed by <i>č</i>	
	<i>w, v</i>		
Sibilants:	<i>s</i>	<i>š</i>	<i>ṣ</i>
	<i>š</i>	<i>k</i>	<i>χ</i>
	<i>z</i>	<i>s</i>	<i>š</i>
	<i>ž</i>	<i>z</i>	<i>ž</i>

BADAQŠĀNĪ VOCABULARY

<i>ā, â</i>	<i>ālē</i> , now; <i>hamī ālē</i> , this very moment
<i>āb</i> ; <i>jū i āb</i> , water-channel,	
v. <i>au</i>	<i>āmad-</i> : <i>oi(y)-</i> , <i>ā(y)-</i> , to come
<i>āberū</i> , - <i>ā</i> , eyebrow	<i>ārunj</i> , elbow
<i>ādam</i> , man	<i>āsaqāl</i> , headman, minor official
<i>āft-</i> : ? to obtain, find;	<i>āsi.āb</i> , <i>osi.āb</i> , mill
<i>šurīdam āftamaš</i> , I searched	<i>āsmān</i> , sky
for and found it	<i>āsp</i> , horse (common); <i>ner āsp</i> , stallion
<i>āftauras</i> , morning	
<i>ālāčabāf</i> , ? <i>ustā ālāčabāf</i> ,	<i>āsta āsta</i> , slowly
master weaver	<i>āstīn</i> , sleeve

ātiš, fire

āwurd- : ār-, to bring

a

abdah, seventeenth

aftād, seventy

ahmaq, stupid

aka (aqa?), "arbāb," master

aχ, ice; aw^waχ bast, the water froze

aχīr ferdā, the day after the day after to-morrow

alaušā, jaw

aloi.id, separate, apart; aloi.id

k., to separate, divide off

ama, paternal aunt; bača i

ama, cousin

ambūr, pincers

amī, hamī, pron. and adj. this

same, this very (one); kī

būd ke hamīna zadī? Who

was this person whom you

beat? Kī būd ke hamīna

ba šumā gufta būd? Who

was it had told you this?

amu, hamū, pron. and adj. that

same, that very (one), that;

amū asp a mēχāham, I want

that horse; amūna dīdam,

I saw him

amuk, paternal uncle; bača i

amuk, cousin

anār, pomegranate

angišt (ū), charcoal

angūšt, finger after, behind

him

aqab, aqib, behind (adv.); ba

aqab, i ō, after, behind, him.

aqel, intelligence, sense; bā

aqel, intelligent; bē aqel, stupid

arbāp, headman; qūšlāqī

arbāp, village headman

arra, saw

arzan, a kind of grain, millet(?)

as, v. ast

asli, original; asli watan i tā

az kištīst? Where is your

original home? Where do

you hail from?

asp v. āsp

ast-, pres. base of v. to be

as, ast, is

astai? how? in what manner?

astai az Faizābād āmada ē?

How have you come from

F.?; astai basta ī? How

have you shut (it)?

-aš, his, her, its; him, her, it

aštād, eighty

az, v. ai

azī, down, downwards(?); ser

i azī = downwards

aždah, eighteen

ē

ēla, loose; ēla k., to loosen, let

go, open, undo; ēla š., to

become open, etc.

ēzār, trousers, pyjamas

ēzum, firewood

ī

ī, adj., this

īmrūz, v. imrūz

īnjā, here

īrā, pron. (acc.) this

īsa, share, portion, share of inheritance

īstād- : ēs(t)-, to stand, stay ;
m'ēstē ya mērawē? will you
stay or will you go away?
qarār bē.es = stand still

i

i (iṣāfa), of, connective between
noun and adj.

imrūz, to-day

imsāl, this year

istād-, v. īstād-

ō

o, and ; mā o šumā, you and I ;
āmad o guft, he came and
said

ō, v. ū

ōrā, pron. (acc.) him, that (one)

osi.āb, v. āsi.āb

ū

uft-, v. pert-uft-

ustā, craftsman

ustuṣān, bone

ū (ō), ūn, pron. he, she, it ;
adj. that ; pl. ūnā, pron. they

ai

ai, az, from, of, belonging to ;

hamī asp az ḫidīm ast, this
horse is ours, this is our horse

ain i ḥašm, pupil of the eye

au

a.ū, water ; a.ū i garm, warm
water ; a.ū i jūš, boiling
water

aur, cloud

aurat, -hā, woman

oi

oi.īn, iron

oi.īnda, coming, future ; sāl i

oi.īnda, next year

oi.īnger, blacksmith ; ustā i

oi.īnger, master blacksmith

q

qaimāḫ, cream

qālīn, "gilīm," woven rug

qalwā, plough ; qalwā k., to
plough ; ī zamīn a qalwā
ka, plough this land !

qarār, fixed, steady ; hamūnjā

qarār bē.es, stand still there

qarīb, near

qišlāq, qušlāq, village, settle-
ment ; qišlāqī urbāp, village
headman

quwat, strength

k

kābūt, blue

kad-, v. kerd-

kāh, straw

kai? when?

kāk, (1) kāk i pā, leg above
ankle ; (2) dry

kalān kalān, big, great

kalapā, sloping down, downhill

kalau.ūr, sights of a gun

- kalb*, steep
kam, little, small (in quantity)
kamer, cliff
kamter, less
kand- : *kan-*, to dig
kandâq, stock of a gun
kâr, *kâr*, business, work, act
kârd, knife
kašîd- : *kaš-*, to draw, pull
kâst- : *kâr-*, to sow
kauk, "chikor," red-legged hill partridge
kaulës, ladle
kauš, shoes
kè, *ki*, *ke*, (1) conj. (corresponding in use to O.C.P. *kik*), that, so that, in order that, etc.; *man fâridam ke hamî kâr a bekenem*, I wanted to do just this thing (this is just the very thing I wanted to do). (2) quasi rel. pron., who, whom, that; *hamû šaxs ast kè dîna rûz âmada bûd*, it is the same man who came yesterday; *hamû šaxs ast kè ôrâ dîna rûz zadam*, it is the same man whom I beat yesterday
kerd-, *kad-* : *kin-*, *kûn-*, *ken-*, *kèn-*, to do
kèrra : *kèrra i asp*, foal
kerta, shirt
kerwâs, cotton
ki, v. *kè*
kî? who? *hamî asp az kî*
- xerîdî?* from whom did you buy this horse?
kîšâ? where? *ai (az) kîšâ?* whence?
kîšt, *kûšt*, sowing, cultivation;
kîšta zâr, cultivated ground;
kîšta zâr k., to cultivate
kittasag, shepherd's dog
kôⁿ, *kû*, mountain
kôt, coat
kûčûk, puppy
kudâm? *kudâm?* adj. or pron., which? which one? *kudâm šaxs bûd ki ba šumâ guft?*
kuluχ, thick, stout
kûm, pillow; *kûm i kûrpa*, *kûm i lëf*, pillow and quilt(?); *i*, probably for *o* = and
kûnda, log, trunk of a tree
kûrpâ, quilt
kursî, chair
kurâr, crore
kûtâ, short
- g
- gadîk*, ewe
ganda, bad; *âdam i ganda*, a bad man
gandam, wheat
gardan, neck
gašt- : *gerd-*, to go about; *časpân gašta bē.â*, come back quickly
gau (gâv), cow, pl. *gawwân* (cattle); *mâda gau*, cow; *berza gau*, bull; *gau râ jûšîd*, she milked the cow

germ, garm, hot
germā, heat
gīlām, knotted carpet
gīr : ba gīraš k., to catch it
or him; gīr na ka, don't
delay (?)

girēwān, collar of coat
gīrift- : gīr, to seize; dauraš
gīriftand, they surrounded
him (or it); jīlāv gīrift, v.
jīlāv

gišna, hungry
gōsāla, calf
guft- : go-, (g-), to speak, say,
tell

gūl, flower; gūl i gulāb, rose;
gūl i sūrī, rose

guldār, embroidered

gulū, throat

gurēxt- : gurēz-, to run away
gūsfand, sheep; mādagūsfand,
ewe; ner gūsfand, ram

gūš, -ā, ear

gušāt, loose

gūšt, flesh, meat

guzast- : guzār-, v.i. to pass by;
v.t. to leave put down

X

xāb, sleep; xāb k., to sleep

xāber, news, information

xāima, tent

xākisterī, grey

xāla, maternal aunt; bača i

xāla, cousin

xālī, empty

xāmaχā, willy-nilly; xāmaχā
ba ma bitī, you must give it
to me; man ferdā xāmaχā
mērauvum, I will certainly
go to-morrow, I shall have
to go to-morrow

xāna, house

xānd- : xān-, to sing, read

xāndid- : xānd-, to laugh

xānjer, dagger

xarāv, thin (of animals, etc.),
in poor condition

xāst- : xō(y)-, xā-, xāh-, to wish,
want; man xāstam ki hamī
kāra bekenem, I wanted to
do this; sē ta gūsfand mē-
xāham, I want three sheep

xasta, tired

xau, cf. xāb; raχt i xau, bed-
clothes

xauwānd- : xauwān-, to make
lie down

xerīd- : xer-, to buy

xert, xurt, a weight (?)

xēst- : xēz-, to rise, stand up

xetārīk, xetārīk, (xertārīk ?),
small, little

xō.er, -ā (-ān ?), sister; bača i
xō.er, sister's child

xō.erzāda, sister's child

xūb, good

xūd, xīd, self; xūdam, my-
self; xūdat, thyself; etc.

xūk, pig

xūn, blood

xunak, cold

χürd-: *χür-*, to eat
χuftan, early night, bedtime

γ

γalla, grain
γau.omā, kind of grain (?)
γaus, thick (as of a stick)
γenān, colt
γerīb, strange

č

čābuk, quickly, swiftly
čādēr, *čādīr*, sheet, veil, head-cloth
čakman, cloak, "choga"
čand? how many? how much?
čand, (1) so, *čand kalān būd kē burdan na tonistam*, it was so big I could not carry it away; (2) a certain number of, some; *bād ai čand rūz*, after some days
čapdar, *čabdar*, window
čāqū, small knife
čār, four; *čār čār bigīr*, take four of each
čārdah, fourteen
čārmayz, walnut
čarānd-: *čarān-*, v.t. to cause to graze, pasture
čarīd-: *čar-*, v.i. to graze
časpān, quickly, without delay;
časpān gašta bē.ā, come back quickly
časpānd-: *časpān-*, v.t. to make stick, adhere

časpīd: *časp-*, v.i. to stick, adhere

čāsm, eye; *pušt i čāsm*, eyelid
čāšt, later morning; *nān i čāšt*, breakfast

čē? *čē?* adj., what . . . ? *čē hawāl dārīn?* how are you? (= what state of affairs have you?); *čē tār?* how? in what way?

čērā? *čēra?* why?

čermger: *ustā čermger*, leather-worker (?)

čē? pron. what? *ū ēi mēguft?* what was he saying? *šumā ēi mēgīrīn?* what are you taking? *čē guf(t)?* what did he say?

čēl, *čel*, forty

čimča, spoon

čīnār, chenar tree

čīnd-: *čīn-*, to pluck, gather

čīz, thing

čūb, wood, stick

čūča i mery, chicken

čūk, straight, upright(?); *čūk bē.es*, stand straight

čūkīd-, *čikīd-*: *čūk-*, *čik-*, to hammer, pound, hammer in; *mēxa bučūk*, hammer in the nail

j

jā, place

jāla, hail (my MS. is uncertain and *žāla* might be read, but

the probability of *jāla* is increased by the Madaglašti form *jōla*)

jān, life; *bē jān*, weak

jau, barley

jauwārī, maize

jēp, pocket

jēwuk, pocket

jīger, liver

jīl, v. *jūl*

jilau, *jilāv* (reins, bridle);

duzd ser i rāh jilau.išōn

giriſtan, robbers waylaid

them, held them up

jū, *jūb*, channel; *jū i āb*,

stream; *jū i kalān*, big

stream; *jū i ketārik*, small

stream

jūbār, irrigation channel

jūl, *jīl*, blanket

jumbūd:- *jumb*-, v.i. to shake

jumbānd:- *jumbān*-, v.t. to shake

jūrāp, socks

juryāt, curds

jūš, boiling; *au i jūš*, boiling

water; *jūš āmadan*, v.i. to boil

jūšīd:- *jūš*-, to milk; *gāv rā*

jūšīd, she milked the cow

jūšond:- *jūšon*-, v.t. to boil

Y

y (for *ī* between vowels), this, these; *ai-y-aspā kudāmšūn māgīrīn?* which of these

horses are you going to take?

ya, (either) or

yak, one; *yakī nīm (rūz)*, a (day) and a half

yakī, a single one; *pēš yakī*

būt ālē do šut, formerly

there was one, now there

are (have become) two

yāzdah, eleven

T

ta, particle used after numerals;

do ta bigīrīn, take two; *sē*

ta gūsfand mēšūram, I want

three sheep; *sē ta sē ta betī*,

give three to each

tā (1), a form of *tū* in the

oblique cases: *qišlāq i tā*,

your village

tā (2), up to, till: *tā dīna rūz*,

up to yesterday; *ai pār sāl*

tā ālē, from last year up to

the present time

taya, maternal uncle; *baču i*

taya, cousin

tai, inside; *ba tai i sandūq*,

in the box; *tai i jēp*, in the

pocket

takīya, pillow

taxta, plank

talabīd:- (*talab* -?), to demand,

seek in marriage; *Īsāq ai*

Mādaubīd duxter talabīd,

I. asked M. for his daughter

in marriage

tâlê = *tâ âlê*, up till now

tang, tight

tânist - : *tân*- (or vowel *â*, *o*),
to be able, can; *čand kalân*
bûd kèburdan (or *werdâstan*)
ne tonistam, it was so big
that I was unable to carry
it (or carry it away); *âlê*
namêtânânam birawam or *âlê*
raftan namêtânânam, I cannot
go now; *dîna rûz na tânis-*
tam birawam, I was unable
to go yesterday; *natânistum*
ki bē.âyam, I was unable to
come

tâq, room

tâqîn, peaked cap worn inside
a turban (Indian, "Kullah")

târ, manner; *čē târ busta ī?*
how have you tied it?

taraf, direction; *ba kudâm*
taraf mērawē? in what
direction are you going?

tarsîd - : *tars*-, to fear, be afraid

tâzî, hound

têz, quick, swift

tigma, button

tîng, steep

tîr, beam, rafter

tišna, thirsty

toi.ī, under, underneath; (*kām*)

toi.ī ser mîkunē, you place
(the pillow) under your head

toi.ī, young foal; *mâda toi.ī*, f.,

ner toi.ī, m.

tû, to, thou

tufang, rifle; *tufang a zadam*,

I fired the rifle

tufangčâ, pistol

tuxm, *tiχm*, (seed?); *tuxm*,
i merry, hen's egg

-tum, *-ti*, v. *dâd* - : *t*-, to give, etc.

tût, mulberry

d

dâd - : *t*-, to give

dâh, ten

dahân, mouth

dahum, tenth

dâlân, verandah

dandân, tooth

dânist - : *dân*-, to know

daraxt, -*â*, tree,

dast, hand, arm; *band i dast*,
wrist

dastak, small beam

dastâr, sort of turban; *dastâr*
i safed, white turban

dâšt - : *dâr*-, to have, possess;
3rd sg. *dâra*, is, there is;
injâ hēčî sang na dâra,
there are no stones here

daur, round about; *daur i*
χâna, round about the
house; *dauras giriftand*,
they surrounded it (him);
daurmadaur, round about.

dēg, v. *dêk*

dêk, *dēg*, cooking-pot

dexter, daughter, girl

der, door

derând- : *derân-*, *deron-*, v.t.
to tear

derûn, women's quarter's, private part of a house

dêwâl, wall

dîd- : (*bîn-* ?), to see

dîger, other, additional; *ĕand rûz i dîger bâz mērawē?* in (i.e. after) how many more days will you go back again?

dîna rûz, yesterday

dînyâ, world

do, *du*, two

dûy, buttermilk

dûxt- : *dûz-*, to sew

dûxter, vide *dexter*

diûl, heart

dûmâd, son-in-law

dumba, sheep's tail; *rauyan i dumba*, mutton-fat

dûr, far, distant

durâz, long, tall; *âdam i durâz*, tall man

durôy, lie, untruth

duyum, second

duzd, *duz*, robber, thief

dwâzdah, twelve

P

pâ, foot, leg

paja, early morning, to-morrow morning

pahlawân, strong, powerful (physically); *bisi.âr âdam i pahlawân ast*, he is a very strong man

paidâ k., to find, procure
paitauwa, leg-bandages, putties

paxt- : *paz-*, to cook

pām, wide, broad

pānj, five

panja : *panja i dast*, the open hand, finger, first finger;
panja i pâ, the foot, toes;
šâh panja i kalân, the second finger

panjâ, fifty

pânzdah, fifteen

pārĕam, fringe of hair on forehead

parîd- : *par-*, to fly

pâr sâl, last year; *pâr sâl pas âmadam*, I came back last year

pas, adv. : (1) after (of time);
pas az û, after that; *pas ferdâ*, the day after to-morrow; (2) back (of place)

pas i pâ, back of ankle

past, low-lying, low, mean (?);
âdam i past, an ill-bred (?) man

pâšna, heel

patûk, a kind of grain

pērâr sâl, the year before last;

pēš pērâr sâl, the year before the year before last

perē rûz, *perirûz*, the day before yesterday; *pēš perē rûz*, the day before the day before yesterday

pertuft- : *pertâ-(-oi-)*, to throw,

fling down; *mīpertoiyum*, I throw down; *bipertā!* throw down! (Equated in meaning with Mn.P. *andāχ-tan*. With *pert-* cf. Mn.P. (dial.) *part kerdan*, to fling away; *part šudan*, to fall down. If the B. forms given are correct it would seem that a transitive meaning has been conferred on an intransitive form, at least in the past base.)

pēš, adv. (1) forward, in front, to (of persons); *pēš i ō raftam*, I went in front of him, or I went to him; (2) before (time), formerly; *pēš az ū*, before that; *pēš yakī bāt*, formerly there was one; v. *perē* and *pērār*

pēšānī, forehead

pēšīn, early part of afternoon

pī.āz, onion

pīder, -ā, father

pīser, -hā, son

pōu, quarter; *sē pōu*, three-quarters; *nīm pōu*, one-eighth

poi.angī, lowland; *qišlāq i poi.angī*, a village in the low-lying land, plains

poi.ān, *pōi.ān*, down, downwards; *ai koh poi.ān āmad*, he came down from the hill

pōst, skin

(?) : *pōš*, to sow (?); *ī zamīn galwa kada bipōšīm*, let us sow this ploughed land
puχta v. *paχt-*; *puχta bugo* = *rāst bugo!* speak truly, speak the truth!

pursīd- : *purs-*, to inquire
pušt, back; *pušt i bāng* (on the top of the roof)

pušūk, -ān, cat

pūr, full

b

ba, to, at, in, into

bača, -hā, child, boy

bad, evil, bad; *badter*, comp. of do.; *batterīn*, superl. of do.

bād, after (time); *bād az ū*, after that

bād, wind

Badaxšān, country of Badakhshān

Badaxšī, *Badaxšānī*, of or belonging to Badakhshān, Badakhshānī

badan, body

bāft- : *bāf-*, to weave

baitāl, mare

baitālā, 2-year-old filly

bāχ, garden with big trees

bāχā, garden (small trees)

bāχt-, *boχt-* : *bāχ-* : (1) to lose (a game, etc.)(?); (2) to weave (clerical error for *bāft-* : *bāf-*?)

- bâlâ*, above; *rû ba bâlâ*, upwards
bâlâ i, on top of, upon
bâlâgî, upland; *qışlâq bâlâgî*, a village in the mountains
bâm, roof
band, joint; *band i dast*, wrist; *band i pâ*, ankle
bâng, *bâng*, roof, v. *bâm*
bâqila, pl. *bâqilâ*, bean
barâbar, *birâber*, level, equal, alike, sound, in good order; *mijâz i şumâ barâbar* as? are you in good health? *barâbar mēgîrîm*, we shall take (shares) alike, share equally
bârân, rain
barg, leaf (of tree)
bârîd : *bâr-*, to rain, to fall (of rain, snow, etc.)
bârîk, thin (as rod), narrow
barra, lamb
bâş-, v. *bûd-*, may be
bast : (*band*-?), to tie, fasten
batta, separate; *bişî batta*, sit separate, apart
batterîn, superl. of bad
bâz, again
bâzgî, -ân, kitten
bê, without, lacking in, *bê quwat*, weak; *bê jân*, weak, feeble; *bê aqel*, stupid, foolish
bêd, willow
bêdâr, awake, wakeful, on the watch
bêhter, better
bêhterîn, superl. of last; best
bêx, root
bêxt- : *bêz-*, to sift
bêl, spade, shovel; *bêl z.*, to dig
bêla, gloves
bēmâr, ill, sick
ber, chest, breast
berf, snow; *berf bârîd*, it snowed
berînj, brass
beroi i, for the sake of, for
bêrûn, men's quarters, public part of a house
berzagan, ox, bull
biça, kid
bilaxşa, thin (?); *âdam i bilaxşa*, a thin man (?)
bînî, nose
bîrâder, -â, *brâder*, brother; *bîrâderzâda*, brother's child
birqa, woman's veil
bîst, twenty
bîstum, twentieth
bisyâr, *bisi.âr*, very
bişîlak, joint; *bişîlak i dast*, wrist; *bişîlak i pâ*, ankle
boi.îs, reason, cause; *boi.îs i çê î kâr a kadî*? for what reason (i.e. why) did you do this?
boi.îst (pret.), *bâ'd*, *bât*, *boiyad* (pres.): it is necessary that; must, ought to (impers.); *imrûz bâ'd birawum*, I must go to-day; *bât şumâ*

ī kār a bikunīn, you must do this; *nemīboiyad ki birawī*, you mustn't go, you need not go; *šumā ra na boi.ist kē ī kār a šumā bikunīn*, you should not have done this

brinj, berinj, rice (cleaned)

būd-, to be (pret. base); *būd*,

būt, 3rd sg. pret.; subj. base,

bāš-

buland, high

būr, grey (?)

burd- : *ber-*, to carry away

burīd- : *bur-*, to cut, cut off

burūt, moustache

büz, goat; *māda büz*, f., *ner*

büz, m.

f

fan, deceit, trick; *mārā fan zadī*, you tricked me, gulled me

fārid- : *fār-*, *fōr-*, to wish, want, intend; *man fāridam (mēfāram) kē hamī kār a bekenem*, I wanted (want) to do this; *ālē mēfāram ki birawam*, I want to go now; *imrūz dil i mārā (sic) namīfāra*, I have no desire (for it) to-day

ferbē, fat

ferdā, to-morrow; *pas ferdā*,

the day after to-morrow

ferš; *ferš i zamīn*, floor

firistād-, (pres. base ?), to send
fulān, such and such; such and such a person

fulāt, steel

furōxt- : *ferōš-*, *ferūs-*, to sell

w

wāda i werdī, night-time (between *χuftan* and *nīm i šap*)

wāguzār k., to make over to

waxt, time

-wārī, like, resembling; *misl i sagwārī mând*, it resembled a dog

wāskat, waistcoat

watan, native country

wazmīn, heavy

werdāšt- : *werdār-*, to take up, carry away, remove; 1st pers.sg.indic., *wermīdāram*;

2nd sg. impv., *werdār*

werdī, glossed *χau*; v. *wāda* but perhaps connected with *wird*

wē'rā, gums

s

sabuk, light (of weight)

sad, hundred; *du sad*, two hundred

sadā, noise

sāf, clear, bare

safed, white

sag, -*ân*, dog; *māda sag*, -*ân*, bitch; *ner sag*, -*ân*, dog, m.

saxt, hard; *saxt bē.ā*, come quickly (?)

sâxta, sâxt ; *ēi sâxta âmada*
ī ? how have you come ?
bâ ēi sâxt mērawē ? how
 are you going to go ?
 (Apparently perf. pc. act.
 and verbal noun of Mn.P.
 vb. *sâxtan* : *sāz-*, to make,
 arrange, which in M.C.P. may
 also mean "to get along with,
 agree with", or "to make
 fraudulently", cf. *sâxtagī* =
 fraud, swindle. The B.
 idiom above has probably
 something of the force of
 the Eng. "manage" as in :
 "How did you manage to
 come ?" "How will you
 manage to go ?")

sâl, year

sallah, (a sheet of cloth,
 "ĕâdir"); turban, "*lungī*"

sandalī, chair

sang, stone; *sang i osi.âb*,
 millstone

sanglâx, stony

sa^{ar}, morning

sauz, green

sâz k., to make, fashion

sê, sē, three

ser, sar, head; *ser, sar i . . .*,

on top of, on upon, end
 of . . . ; *ser i mēz*, on the

table; *sar i rāh*, on the road,

on the way; *ser i zulfa*

mībura, he cuts, trims, his

hair

serd, cold; *šau serd xērdīm*,
 we were (or caught) cold at
 night; *dastam serd kerda*
ast, my hand has got cold

sē.ū, apple

sēyum, third

sēzdah, thirteen

sī, thirty

sī.â, black

sīx, (skewer?), cleaning-rod of
 rifle

sipârīd- : *sipâr-*, to entrust to,
 commit to

sīper, shield

sīperz, spleen

sirx, red

siyum, thirteenth

soxt- : *sanj-*, v.t. to weigh

sōxt- : *sūz-*, v.i. to burn

sup, sub, morning

sūrī, (red?); *gūl i sūrī*, rose

sutūn, pillar

suzând- : *sūzân-*, v.t. to burn

š

šāh, (king); *šāh panja i kalān*,
 the second finger

šahr, town, city

šāx, branch

šaxs, person, individual, per-
 sonage

šālī, paddy, growing rice

šām, evening, nightfall; *nân*
i šām, evening meal

šamšēr, sword

šānd- : *šān-*, to cause to sit, seat, place
šānzdah, sixteen
šap, night, v. *šau*
šas(t), sixty ; *šast o yak*, sixty-one ; *šastum*, sixtieth
šast, thumb
šaš, six
šau, *šab*, *šap*, night
šauher, husband
šikāf k., v.t. to split
šikast- : *šikan-*, v.t. and v.i. to break
šikam, stomach, belly
šinauwīd- : *šinauw-*, to hear ; *bišīnau*, hear, listen ; *mēšīnauwum*, I hear
šīr, milk
šīš, lungs
šīšt- : *šīn-*, to sit, sit down ; *mēšīnam*, I sit ; *šīštam*, I sat ; *bišī*, (sg.), sit down ! *bišīnīn*, (pl.), sit down !
šōna, shoulder
šūd- : *šaw-*, to become, be accomplished
šudagī (noun from *šuda*, p.p.c. of *šudan*), coming into existence, v. *nau*
šumā, pl. you
šumārīd- : *šumār-*, to count
-šūn, (enclitic), them, their
šūrīd- : *šūr-*, to seek, search for, want ; *bišūr paidā ko*, search for and get it ; *šūrīdam āftamaš*, I have sought

for and got it ; *sē ta gūsfañd mēšūram*, I want three sheep,
šūšt- : *šū-*, to wash ; *bišū'm ya na šū'm?* Should I wash (it) or not ? *Bušīš!* wash it !

Z

zad- : *zan-*, to strike, beat
zāmīn, earth, ground, land
zan, wife
zarūr, necessary
zerdālū, apricot
zēr i, under, beneath, below ; *zēr i kursī*, under the chair
zert, *zerd*, yellow
zīna, staircase, steps
zīrāk, clever, smart
zoi.īd : *zoi(y)-*, to give birth to
zorāwer, strong, powerful
zulf, long hair (human)
zuwān, tongue

Ž

žāla (?), v. *jāla*

L

lak, lakh, 100,000
lakūk, *likīk*, finger ; *lakūk*, *likīk i xetārik*, little finger
langārī, big dish
lau, -ā, lip
lēf, probably = *lihāf* ; *kām i lēf*, pillow and quilt (?), bedding
lenj, cheek
likīk, v. *lukūk*
lingī, "lungi," a head-dress

list- : *lēs-*, to lick

lišm, thin (as of paper, etc.)

lūla, tube ; *lūla i tufang*, rifle barrel

m

ma, (1) neg. part. with impv.,
cf. also *χāmaχā*, nolens
volens ; (2) part., cf. *daur-*
madaur, round about

mā, we

mādar, -ā, (-ān ?), mother

māda, female ; *māda gar*,
cow ; *māda buz*, she-goat

maidikik, *maidikak*, small ; *kū*
i maidikik, small hill ; *qislāq i*
maidikik, small village

māl, property ; *māl i man as*,
it belongs to me

mālīd- : *māl-*, v.t. to rub

man, I

mānd- : *mān-*, (1) v.i. to stay ;
v.t. to leave, place ; *bānīm* =
bimānīm, shall we put (it)
down ? *Hamānjā māndu-*
mašo χēstum o raftam, I put
it down there and got up and
went off

mānd- : *mān-*, (2) v.i. to re-
semble ; *mislī sagwārī*
mānd, it resembled a dog

mānja, bedstead

maska, butter

merdum, people

mery, fowl

mēχ, nail, peg

merd, -ahā, man

mezd, *mezā*, wages

mī.ān, *mī.āñ*, (1) small of the
back, waist

mī.ān i, (2) prep. in the middle
of, among ; *mī.ān i merdum*,
among the people

mijāz, health ; *imrūz mijāz i*
šumā barābar as ? are you
well to-day ?

mīs, copper

misl i, like, resembling

mōza, long leather boots

mū, hair

mūbandak, plait of hair ;
mūbandak bāftan, to plait
the hair

muloi.im, soft, gentle

murd- : *mber-*, to die ; *mēmbēra*,
he is dying ; *mēmbērīm*, we
are dying

muža, eyelash

mūžūk, kind of pulse, or bean

n

na, *nē*, neg. part. ; *namētānam*,
I cannot ; *pēš nē-y-ā*, don't
come forward

-*na* (?) form of the accusative
ending (?)

nā, *nā i osi.āb*, water-lead of
mill

nafer, person, individual

nāχūn, nail (finger or toe)

nān, *nāñ*, *nō*, bread ; *nān*
i ēāst, morning meal ; *nō*

- i nīmṛūz*, midday meal; *rēša*, root, roots
nān i šām, evening meal *rikāwī, rikābī*, dish, plate
nāšpōtī, pear *rīš*, beard; *rīš i safīd*, grey-beard, elder man
nau, v. *nū*; *nau-šudagī*, of recent origin *rīšt-* : *rēs-*, to spin
nawad, ninety *rōda*, entrails
naz(d), to (of persons); *naz(d)* *rōyan*, ghee, grease; *rōyan i zerd*, clarified butter, ghee;
i ō raftam, I went to him *rōyan i dumba*, mutton fat
nazdik, near (for cooking)
ner, male; *ner buz*, he-goat; *rū*, (face, surface); *rū i mēz*,
ner āsp, stallion; *ner sag*, male dog on the table; *rū ba bālā*,
nīm, half; *nīm rūz*, midday; upwards, uphill
nīm i šap, midnight *rūdχāna*, river
nīma, half-full *ruft-* : *rū-*, to sweep; *ruftum*,
nīmāz i dīger, later afternoon I swept; *mēru'm*, I sweep
nū, recently; v. *nau* *rūpī.a*, rupee
nūh, nine *rūz*, day
nū.um, ninth
nūzdah, nineteen

r

- raft-* : *raw-*, *rau-*, to go
rag, vein, tendon; *rag i pas i pā*, tendo Achillis
rāh, road
raxt; *raxt i χau*, bedding, bed-clothes
rān, thigh
randa, carpenter's plane
rang, ibex
rasānd- : *rasān-*, to cause to arrive, to cause to reach
rasīd : *ras-*, to arrive, reach
rāst, correct, true
rēxt- : *rēz-*, to pour out, spill
- h
- haft*, seven
hālē, v. *ālē*, now
ham, 'am, also
hamānjā, hamūnja, that same place, that very place, there
hamī, adj. and pron., this same, this very, this; v. *amī*
hamī ālē, this very moment; just now
hamū, adj. and pron., that same, that very, that; v. *amū*
haq, rightful claim, rights, dues
hast-, 'ast-, pres. base vb. to be
hašt, eight
hawā, air, atmosphere; *bisayār hawā i garm ast imrūz*, it is very hot to-day

<i>hawāl</i> , circumstances; <i>čē hawāl</i>	<i>hēčē</i> . . . <i>sang na dāra</i> ,
<i>dārīn</i> ? how are you ?	there are no stones here
<i>hazār</i> , thousand	<i>herčē</i> , whatever
<i>hēčē</i> . . . (<i>na</i>), not any ; <i>īnjā</i>	<i>hušī.ār</i> , clever

MADAGLAŠTI VOCABULARY ¹

ā, â	a
<i>āberū</i> , eyebrow	<i>abdah</i> , seventeen
<i>ādam</i> , - <i>hā</i> , man	<i>agar</i> , if ; <i>agar bīmārī šarwad</i> ,
<i>āftau</i> , sun ; <i>āftauras</i> , sunrise,	if there should be illness
early morning ; <i>āftau čāšt</i> ,	<i>ai</i> , v. <i>az</i>
forenoon ; <i>nān i āftauras</i> ,	<i>ajai.īb</i> , adj. strange, peculiar
early morning meal ; <i>āftau</i>	<i>akšāhi</i> ? from where ? <i>akšāhi</i>
<i>nīmruž</i> , midday	<i>sadā i kamān āmad</i> ? where
<i>āhān</i> , <i>āhon</i> , iron	did the report of the rifle
† <i>āhī</i> ² , sigh	come from ?
<i>ālē</i> , <i>ālī</i> , now	<i>alaχša</i> , jaw
<i>āmad-</i> : <i>oi(y)-</i> , to come	<i>ambūr</i> , pincers
<i>āranj</i> , elbow	<i>amuk</i> , paternal uncle
<i>āsi.āb</i> , mill ; <i>jūbār i āsi.āb</i> ,	<i>anār</i> , pomegranate
mill-stream ; <i>sang i āsi.āb</i> ,	<i>angišt</i> , charcoal
millstone ; <i>nau i āsi.āb</i> ,	<i>angūšt</i> , finger, toe ; <i>angūšt i</i>
water conduit, pipe to mill	<i>pā</i> , toe
<i>āsmān</i> , sky	<i>aqab</i> , behind ; <i>ō ai aqab āmad</i> ,
<i>āsta</i> , slowly ; <i>āsta nā ra</i> , don't	he came behind (them) ; <i>ānā</i>
go slowly	<i>ba aqab i ō raftan</i> , they went
<i>āstīn</i> , sleeve	after him ; <i>ba aqab gašt</i> , he
<i>āsiq</i> , adj., in love ; noun, lover	went back
<i>āteš</i> , fire	<i>aranda</i> , plane
<i>āv</i> , <i>au</i> , water ; <i>āv i germ</i> , hot	<i>arqa</i> , back of shoulders
water ; <i>au i serd</i> , cold water	<i>arrah</i> , saw
<i>āwurd-</i> : <i>ār-</i> , to bring	<i>asaqāl</i> , headman, "kadχudā"

¹ For order of arrangement *v. supra*, p. 174.² The sign † before a word indicates that it has been recorded only in the piece of verse printed at the end of this article.

asp, -ā, horse

-aš, his, her, its; him, her, it

ašterē, *ašterī*? how? *ašterē*

basta kardā īd? how have
you tied it? *ašterē biban-*
dīmaš? how are we to tie it
up?

az, *ai*, from, of, belonging to

aždah, eighteen

ī

ī, (1) adj. pron. this; adj.
these; *ī daraxt*, this tree; *ī*
aspān, these mares

-*ī*, (2) 2nd sg. enclitic of verb
to be, thou art

īnā, *īna*, pron. pl. these; *ai*
īnā dū tā bigīr ba xūdat,
take two of these for your-
self; *īnā ai kī an*? whose
are these?

īnām, present, gift, reward;
ba ūnhā īnām kerd, he gave
them a reward

īrā, pron. obl. sg., this, this one;
īrā bai man bidē, give this
one to me

īstād : *īst*-, to stand, stand
still, halt; *b'īst*, halt!
m'īstam, I stand

īstādu, standing; *čēra īstāda i*?
why are you standing?

i

i (*ižāfa*), of; connective be-
tween noun and adj.

imrūz, to-day

imsāl, this year

imšau, to-night

o

ō, *ū*, he, she, it, that; v. *ū*

ū, u

ū, *ō*, (1) adj. that; *ū daraxt*,
that tree; (2) pron. 3rd
pers., he, she, it, that one
uftād : *uft*-, to fall; *m'iftē*,
you will fall

-*um*, (1) adj. pron. 1st sg.
enclitic, me, my; *tangum*
na kun, don't worry me;
dastum, my hand

-*um*, (2) 1st sg. pres. enclit. vb.,
to be, I am; *tangum*, I am
in difficulties

ūnā, *ūnhā*, pron. 3rd pl. they,
those

ustā(d), ironsmith

ai

ai, v. *az*; from, of, belonging
to; *ai pārīna*, from last
year; *īnā ai kī an*? whose
are these?

au

au, v. *āv*

aurat, woman, wife

q

qai; *qai k.*, to vomit
qalbīs, large dish for washing
(meat?) in
qālīn, "gilim," woven carpet
† *qāmat*, figure, stature

qarīb, near
qīmat, price
qišlāq, village
qubā, button
quwatī, strong, powerful

k

kābūt, blue
†*kāfir*, unbeliever, non-Muslim
kafš, shoes
kah, broken straw, "bhūsa"
kai? when? *i xabera kai ba i*
tū dādan? when did they
give you this news?
kalān, big, large, great; *kalān-*
ter, bigger, etc.
kalapā, downwards
kalau.ur, rifle sights
kam, *k'am*, little, small (in
quantity)
kamān, rifle; *kamān i kuta*,
short rifle; *kamān i derāz*,
long do.; *kamān i bārīk*,
small bore do.; *kamān i*
γafs, large bore do.; *saddā i*
kamān, report of a rifle shot
kamagel, stupid
kamtāqat, weak
kand-: *kan-*, to dig
kandan, steep (of the ground
below one)
kār, work, business
kārd, knife
kašid-: *kaš-*, to draw, drag
kāšt-: *kār-*, to sow, cultivate
katuk, ewe

kerd-, *kud-*: *kūn-*, to do, make;
sauza kad, *sauza mīkūnad*,
it grew, sprang up (grows,
etc.) of plant
kerra, *kerra i asp*, foal
ki, *kè*, (1) conj. that quasi;
(2) pron. rel. who, that
kī? who? whom? *asp az kī*
xerīdī? from whom did you
buy the horse? (with the
suppression of the rel. pron.);
kī būd ba šumā guft? who
was it (that) told you? *kī būd*
tū zadī? who was it (whom)
you struck?
kīr, penis
kirta, shirt
kišau; *kišauk-*: *kīzī marā kišau*
kerdī, you told me something
kīšt; *kīšt k.*, to cultivate, till;
v. kūšt
kōt, coat
kučik, puppy
kudām? adj. pron. which?
which one? *kudām šuxs ba*
i šumā guft? which person
told you? *az ī aspān kudām-*
šun mīgīrī? which of these
horses will you take?
kuft-: *kūb-*, to pound
kūh, hill, mountain
kuluχ, thick, stout; *ādam i*
kuluχ, a stout man.
kundāχ, stock of a gun
kurpa, quilt
kursī, chair

kušâ? where? *âle kušâ mî-rawê?* where are you off to now? *az kušâ âmada ê?* where have you come from? *kušâ bûdîd?* where were you? where have you been? cf. *akšâhî* = from where? q.v.

kûšt, cultivation, agriculture;
waxt i kûšt, sowing time;
v. *kîšt*

kûta, short

g

ganda, bad, evil; *âdam i ganda*, a bad man

gandum, wheat

ganjîna, room, sleeping-room

gardan, neck

gau, -wân, -wahâ, cow; *mâda*

gau, cow

germ, hot

germî, heat

gerdând- : (*gerdân-*), to cause to be; *êûchâ râ da derân i sanâj gerdânda as'*, he has put the cubs in the grain skin

girbân, *girwân*, collar (of coat)

girift- : *gîr-*, to seize, catch

gišna, hungry

goiîd-, *goi.y-*, to copulate

gôsâla, calf

guft- : *gō-*, *g-*, to say, tell

gül, flower

gulxâr, rose, rose-bush

gulû, throat

gürêxt- : *gürêz-*, to run away, escape

gûspand, *gûsfand*, sheep (m.)

gûš, ear

gûšt, meat, flesh

gyašt-, *gašt-* : *gard-*, to go about

gyašt- : *guzâr-* (?), to pass by

gyāšt-; *guzâr-*, to leave behind, place, put down

x

†*xâb*, sleep; v. *xau(b)*

xâbând-, *xâwând-* : (*xâwân-*), to make lie down

xaber, n. news, information; adj. informed, aware; *xaber šîd*, he came to know, became aware

xaima, tent

xâlî, empty

xâluk, maternal uncle; *bača i xâluk*, maternal cousin

xam, steep (of ground above one)

xâm, open ground, "maidân"

xâna, house, home

xând- : *xân-*, to read, sing

xandîd- : *xand-*, to laugh

xarâb, thin, in poor condition (of animals)

xâst- : *xâh-*, to wish, desire, want; *mîxâham*, *bî.ō*, I want you, come; *sî ta gûspand mîxâham*, I want three sheep

χau(b), sleep; *χau(b) k.*, to sleep; *bira, χaub kun*, go off and sleep; *χau(b) kerda būdim*, we had fallen asleep;

v. *χāb*

χerd, small; *χerdter*, smaller
χerdūna, kid (?); *χerdūna i nar*, m.; *χerdūna i māda*, f.

χerid-: *χer-*, (*χār-*), to buy

χerīrk, small, little

χid, *χūd*, self; *χidam*, my-self; *χidaš*, himself, etc.

χirs, bear

χisi (= *χudaš rā*), himself (?);
ū χisi him marda kerda ast, and that one has pretended to be dead (?)

† *χīyāl*, thought

χōher, -*wān*, sister; *duχter i χōher*, niece (sister's daughter)

χoi.īsk, hammer

χōwerzāda, nephew, sister's son

χūb, good, well, pleasantly;
χūb āmadīm, we made our journey here comfortably

χuftan; (*nīmāz*) *χuftan*, the time of prayer before midnight

χūn, blood

χunak, cool, cold

χunakī, n. cold

χūrd-: *χūr-*, to eat, drink

γ

γāfil, thoughtless, careless

γafs, thick (of a stick, etc.)

γalla, grain

γamī, tired, weary

γarīb, strange, foreign

ċ

ċābuk, quickly; *ċābuk bīra*, go quickly

ċakman, "choga", cloak

ċamċa, spoon

ċand, adv. so; *ċand kalān kē na tānistam werdāram*, so big that I couldn't take it away

ċand? a. how many? pro. how much? *ċand rūz šid tā āmada ē*? how many days is it since you came? *ċand rūz i dīger mīrawī*? in how many days will you be going away? *qīmataš ċand ast*? what is the price of it? *ċand mīχā.ē*? how much do you want for it?

ċāpīr; *ċāpīr*, k. to surprise and rob (?) or to surround (?) cf. P. *ċāpīdan*, and Afy. *ċāpēr*.

ċār, four

ċarānd-: *ċarān-*, v.t. to graze

ċār bīst, eighty

ċārdah, fourteen

ċārī ċārī, four each; *ċārī ċārī bigīr*, take four of each; *ċārī ċārī bidešūn*, give them four each

ċarīd-: *ċar-*, v.i. to graze

ċārmās, walnut

čârum, fourth

časpân, continuously, without halting(?); *časpân bî.â*, come quickly

časpând- : *časpân-*, v.t. to cause to stick, to cause to adhere

časpîd- : *časp-*, v.i. to stick, adhere

čaşem, eye

čè ? what ? (*šumâ ra*) *čè šît* ? what has happened (to you) ?
čè guft ? what did he say ?
šumâ čè harvâl dârîd ? how are you ? *čè boi. is (t) (ba'is ?)*
î kâr râ kerdî ? why (for what reason) did you do this ?

čî, such, such as this ; *pas î î čî kâr nakun*, don't do such a thing again

čîl, forty ; *čîl o dah*, fifty

čînâr, chenar tree

čînd- : *čîn-*, to pluck

čîrâ ? *čèra* ? why ? what for ?
čîrâ îstâda î ? why are you standing ? *čèrâ î kâr râ kerdî* ? why did you do this ?

čîz, *čî*, thing ; *čîz* (? = *čè čîz*) *mîgîrî* ? what are you taking ?

čûb, wood

čûča, -*hâ*, cub ; *čûča î palang*, leopard cub

čûčik ; *čûčik î murî*, chicken

j

jâ, place

jakîd- : *jak-*, to jump, leap

jau, barley

jûb, pocket

jîger, liver

jîl, blanket

jôla, hail

jûbâr, stream, irrigation

stream ; *jûbâr î maryzâr*,

natural stream ; *jûbâr î*

zamîn, irrigation stream ;

jûbâr î âsi.âb, mill-stream

jumbând- : *jumbân-*, v.t. to shake

jûmbîd- : *jûmb-*, v.i. to shake

jûrâb, socks

jûrîyôt, *jeryôt*, curds

jûšând- : *jûšan-*, v.t. to boil

jûšîd- : *jûš-*, v.i. to boil, effervesce

juwârî, maize

y

yâ, or

yak, *yakî*, one ; *yak o nîm*, one and a half

yax, ice, cold ; *imšau mo yax kerdîm*, we suffered from the cold last night

yalâ, open ; *ser î sandûq yalâ kun*, open the lid of the box

†yâr, lover

yâzdah, eleven

yûra, -*hâ*, gums

t

tâ, pr. up to, till; *tâ dīna*, till yesterday; *tâ sī sāl*, for three years
tâ, *ta*, particle with numerals, *dū tâ bigīr*, take two; *-sī ta.i sī ta.i*, three each
tâ (once for *tū*), thou
†tabīb, doctor, physician
tai i, pr. in; *tai i sandūq mānda būdam*, I had put it in the box
tai i, *toi i*, pr. below, beneath, under; *tai i kursī*, below the chair; *tai i pā*, under-foot; *toi i serī*, pillow
taχta, plank
tāmba, copper
tambān, trousers
tana; *tana i daraxt*, trunk of a tree
tang, tight, in difficulties
tāq, window
tāqīn, conical cap, "kullah" (as in India)
tarāšīd : *tarāš*-, to cut
tersānd : *tersān*-, to cause to fear, frighten
tersīd : *ters*-, to fear
tēz, *tīz*, quick, quickly; *tēz bira*, go quickly
tilpār, *tilpār i χau*, bedding, bedclothes
tīr, (arrow, shot); *tīr dāχtan*, to fire a shot with a fire-arm
tīšna, thirsty

tīt; *tīt k.*, to put down; *tīt kerd da bām*, he put it down on the roof
toi i, v. *tai i*
-tōn, *-tūn*, enclitic pro. and a. 2nd. pers. pl. you, your
tonist-, *tānist* : *tān*-, to be able, can; *āle na mītānum raftan (ki birawam)*, I cannot go now; *dīna na tānistam raftan (ki birawam)*, yesterday I could not go
tonq, pear
tū, thou.
tufangēa, pistol
tux^m, (seed); *tux^m i murry*, hen's egg
-tūn, v. *-tōn*
tūr, way, manner; *ēē tūr?* how? (cp. *ašterē*) *ēē tūr āmada ē?* *χūb āmadīm* (or *mušaqquat šīdīm*), how did you get along on your way here? We got along very well (or, we had a lot of trouble)
tūt, mulberry
tsāder (and *tsader* ?), sheet

d

da, (= *ba*), to, at, in; *da ser i mēz bimān*, put it on the table; *da bālā i bōm raftan*, they went on to the top of the roof; *da χāna i χīdaš na būd*, he was not in his

- house; *da jīb i man bāt*, it was in my pocket; *au.a da dīg bidōz*, pour the water into the pot; *da χāna āmad*, he came to the house
- dāil-* : *dī-*, *dē-*, *d-*, *dēh-*, to give
- dah*, ten
- dahān*, mouth
- dāxt-* : *dāz-*, *dōz-*, to throw, pour into, pour out, cp. MnP.
- andāxtan*
- dālān*, verandah
- dāmād*, son-in-law
- dandān*, tooth
- dānist-* : *dān-*, to know
- daraxt*, tree
- dard*, pain; *lakik i mā dard mīkūnad*, my finger is hurting
- †*dāro*, medicine, physic
- dastār*, lungi, turban
- dastkaš*, gloves
- dāšt-* : *dār-*, to have, possess
- †*dašt*, plain
- daur*, round; *daur i*, round about; *daur i daraxt*, round the tree; *daur i χāna*, round the house; *dauraš giriftan*, they surrounded him
- dawānd-* : *dawān-*, to make gallop; *asp rā mī dawāndamaš*, I made the horse gallop
- dē.i*, v. *du*
- der* (1), door
- der* (2), pr. in
- der i* [V. *der* (1)], in front of; *der i χāna*, in front of the house; *da der i derwāza šīsta būd*, he was sitting in front of the doorway
- derī.ā*, river; *derī.ē i kalān*, a big river
- derūn* (1), woman's quarters in house
- derūn* (2), pr. inside, into, *derūn i sandūq mānda būdam*, I had put it in the box; *derūn i zamīn*, in, under, the ground; *derūn i χāna*, into the house; *derūn i merdum*, among the people; *derūn i jīb bibīn*, look in the pocket
- derwāza*, doorway, gate
- dīd-* : *bīn-*, to see, look
- †*dīda*, eye
- dīger*, *dīgyer*, other, another, next
- dīk*, *dīg*, cooking-pot
- dīl*, heart
- †*dīlberī*, lover
- dimāy*, nose
- dīna*, yesterday
- dīnyā*, world
- dīwāl*, wall
- du*, *dū*, *de*, (*dō*), two; *dē.i dē.i*, two each; *dō rōz*, two days
- dūy*, butter-milk, sour milk
- dukān*; *dukān i χāna*, floor of the house
- dūxt-* : *dūš-*, to milk

dūxt- : *dūz-*, to sew
duxtar, -ā, daughter, girl;
duxtar i xōher, sister's
 daughter, niece
dūr, far, distant
durāz, long
durūy, untrue, lying, lie
dust, hand, arm
duyum, second

p

pā, leg, foot
paham, wide, broad
paga, early morning
pai, tendon
paitauwa, putties (cf. *Bakhtiāri*
paitauwa)
pākūl, cloth cap (*Ko. pakōl*)
palak, *palik*, eye-lash
palang, leopard
pambā, cotton
pānj, five; *pānji pānji*, five
 each
pānzdah, fifteen
pa.o, a quarter; *sī pa.o*, three
 quarters
pāra, torn; *pāra k*, to tear,
 rend, rip up; *pāra š*, to tear,
 rip, burst, etc.
pas az, *pas i*, pr. after; *pas az*
ū, *pas i ū*, thereafter; *pas*
(i) āmadan i ū, after he
 came
pas ferdā, day after to-morrow
past, low (opp. of *buland*)
pastānī ferdā, day after day
 after to-morrow

pāšna, heel

pēčid-, v.i. to set upon (?);
χirs ba ānā pēčidaš; *ki*
pēčid ānā yak nafar
gurext, the bear attacked
 one of them, when it
 attacked the other ran away
perid- : *per-*, to fly, fly up
perir, the day before yesterday
pēš, *pīš* (1), pr. before, in front
 of, in the presence of; *pēš*
i āftau (= *paga*), before
 sunrise; *pīš i āmadan*
i ū, before he came; *pēš*
i ō raftam, I went in front
 of him, or I went to him;
tīt kerd da bām der pēš
i Mītaršau, he put them
 down on the roof in front of
 (or in the presence of) the
 Mehtarzau; *pēš*, *pīš az ō*,
 before that; *pēš*, *pīš* (2), adv.
 forward, in front, formerly;
šumā pēš birawit, go you
 forward; *pīš yakī bāt*,
ālē de šit, formerly there
 was one, now there are
 two

pī.āz, onion

pīčāluk, fringe of hair on the
 forehead; *pīčāluk mīzanand*
 or *mībarand*, they cut their
 hair in a fringe

pīčānd- : *pīčān-*, to roll, wrap
 up

pidar, -ā, father

pilta, match (of matchlock)
pīrār, year before last
pišāk : *pišāk i* *χau*, (roll of ?)
 bedding
pīšānī, forehead
pīšīn, from midday to about 2
 or 3 p.m.
pīš perir, the day before the
 day before yesterday
pīš pīrār, the year before the
 year before last
pīšta i tund, precipitous or
 steep earthy hill face (*Ko.*
čār adraχ, *pīšta* = *adraχ*)
poiyan, down ; *ai koh poiyan*
āmad, he came down from
 the hill
pōrīna, *pārīna*, last year
pōst, skin
pūč, penis
pūχt- : *paz-*, to cook, bake
pūlāt, steel
pūr, full
purdil, brave, courageous
pūrsid- : *pūrs-*, to ask, enquire
pūšt, *pišt*, back ; *pūšt*, *pišt i*
palak, eyelid
pušuk, -*ān*, cat ; *pušuk bažgī*,
 kitten

b

ba, with, beside (*perhaps* at) ;
ū ba šaχ mānd, he remained
 with the stone slab ; *ba*
wāstē.i v. *wāstē.i*
ba, *ba.i*, *bai.i*, *bē.i*, to ; *ba*

(*ba.i*) *šumā guft*, he said to
 you ; *bē.i man bidē*, give me ;
 at, *ba sā.at i šiš*, at six
 o'clock
bača, -*hā*, child, son, boy ; *bača*
i amuk, *bača i χāluk*,
 cousin (paternal, maternal) ;
bača i birāder, nephew
bad, bad, evil ; *badter*, worse ;
batterin, worst ; *ai dīna ki*
imrūz bad ast, to-day is even
 worse than yesterday
bād, adv. afterwards, later,
 after. pr. *bād az*, *bād i*, after ;
bād az ū raftam, after that
 I went away
bād, wind
badan, body
†badnām, defamed, disgraced
bāft- : *bāf-*, to weave, plait
bāy, garden
baital, -*ā*, horse (m.)
bāχt- : *bāχ-*, to lose (a game)
 (?) ; to weave
bālā, *bāla*, adv. up, above ; *ser*
a bālā raft, he went
 upwards ; *bāla raft*, he went
 up. pr. *bālā i*, on the top of ;
da bāla i bār kūnēm, let me
 put (it) on the top of the
 load, or, load it on top
bālišť, pillow
bām, v. *bōm*
band (1), a thing for tying
 with ; *banditambān*, trouser
 waist-string

- band* (2), joint; *band i dust*, wrist; *band i lakik*, finger-joint; *band i pâ*, ankle; shin (?)
band (3), v. *bust-*
bandak, v. *mũ.ĩ*
bâqala, beans
bâr, load
†bârigâ, camping-, halting-place, court
bârik, thin (of a rod, etc.), narrow (= *tang*),
bâriš, rain
barra, lamb
(bast-) : *band-*, to tie, fasten, close
basta kerd, he tied up (used as past tense to *band-*)
bâš-, pres. subj. and imperative base to *būd-*, to be
batterin, v. *bad*
bâz, again, thereafter
bažgĩ; *pušuk bažgĩ*, kitten
bē, *bĩ*, without, lacking
†bēh, better, well
ber (1), chest, upper part of body
ber (2), on, upon
berf, snow
berg; *berg i daraxt*, leaf of a tree
bergašt, he returned; *bergašt ba xāna*, he returned to (his) house, he went home
berzagaru, ox
bētalā, foal
bētar, better; *bēterin*, best
bērūn, outside
bīča, kid
bīd, willow
bīdār, awake, on the look-out; *bīdār bāš!* keep on the look-out!
bĩ dil, cowardly
bihmār, ill, sick
bīxt- : *bīz-*, to sift
bīl, spade
bīmārĩ, illness
bīn-, present base of; *dīd-*, to see
bīnĩ, nose
bīrādar, -*hā*, brother
bīrūn, public part of a house
bīsi.ār, much, very
bīst, twenty; *bīst o yak*, 21; *bīst o dah*, 30; *bīst o dwāzdah*, 32; *sĩ bīst o dah*, 70; *čār bīst*, 80
(?) boiyīs, reason; *čē boiyīs ī kār rā kerdĩ?* why did you do this?
boiyīst- : *boiyad*, must, should, ought to, is necessary; *boiyad ki biravad*, he must go; *namīboiyad ki biravad*, he ought not to go, need not go; *sumā rā namīboiyīst ī kār rā kerdan*, you should not have done this
bōm, *bām*, roof
bōmēik, mud-pounder (for consolidating mud roof)

bū, smell, odour
būd-, to be; *būd*, *būt*, he was
būland, high
būlbūl, bulbul
būr, grey
būrd-: *ber-*, to carry away
būrid-: *būr-*, *bar-*, *ber-*, to cut
 off, cut
burūt, moustache
buz, goat; *nar buz* m., *māda*
buz f.
brinj (1), brass
brinj (2), rice

f

fārūd-: *fār-*, to wish, desire,
 want; *dil i mā mīfārad ki*
i kār rā bikūnim, we wish
 to do this; *dil i mā fārūd*,
 we wished to; *imrūz dil i*
mā namīfārad, to-day I
 have no desire (for it)

ferāχ, loose, wide

ferbī, fat

ferdā, tomorrow; *pas ferdā*,
 the day after to-morrow;
pastānī ferdā, the day after
 the day after to-morrow

furōχt-: *furōš-*, to sell

w

waχt, time, season

-wārī, like; *sag-wārī mānd*,
 he resembled a dog

wasī, loose

(*ba*) *wāstē.i*, on account of,
 because of; *aqab gašt wāstē.i*

ēūcahāš, it went back
 because of its cubs
wazmīn, heavy
werdāšt-: *werdār-*, to carry
 off, remove; *werdār ūnjā*
bemān, take it away and
 put it down there
werχist-: *werχīz-*, to rise up,
 get up, stand up

s

sā.at, hour, o'clock; *ba sā.at*
i šīš, at 6 o'clock

sabuk, light

sad, one hundred, 100

sadā, sound, noise; *sadā i*
kamān āmad, the report of
 a rifle was heard

sadbar, rose

safīd, white

sag, -*ān*, -*ahā*, dog

saχt, *saχtīn*, hard

sāχt-: *sāz-*, to make, fashion

sāl, year; *sāl i dīger*, next year

sanāj, skin bag for carrying
 grain in

sandalī, chair

sandūq, box, chest

sang, stone; *sang i āsi.āb*,
 mill-stone

sanglāχ, stony

sauz, green

sauza; *sauza k.*, to vegetate,
 grow up (of plants)

ser, head, top; *ser i sandūq*,
 lid of box; *ser i šīr*, cream;

<i>ser dâdan</i> , to set on, let loose	<i>šaχs</i> , person
at; <i>sagahâ ba hamân čūkahâ</i>	<i>šālī</i> , growing (or unhusked)
<i>ser dâdand</i> , they set the dogs	rice
on those (leopard) cubs	<i>šām</i> , evening, evening meal
<i>ser a bâlā</i> , upwards; <i>ser a bâlā</i>	<i>šamsīr</i> , sword
<i>raft</i> , he went upwards	<i>šâna</i> , shoulder
<i>ser i</i> , on the top of, upon, on;	<i>šând-</i> : <i>šân-</i> , to make sit down
<i>da ser i mēz bimân</i> , put (it)	<i>šānzdah</i> , sixteen
on the table	<i>šau</i> , night; <i>nīm i šau</i> , mid-
<i>serd</i> , a. cold; <i>āv i serd</i> , cold	night
water	<i>šauher</i> , husband
<i>serdī</i> , n. cold; <i>waxt i serdī</i> ,	<i>šid-</i> , <i>šūd-</i> : <i>šaw-</i> , <i>šau-</i> , to
cold weather	become, happen, be accom-
<i>sī</i> , three; <i>sī pa.o</i> , three-	plished; <i>šumâ râ čē šīt?</i>
quarters; <i>sī tai sī tai</i> , <i>sī sī</i> ,	what became of you, what
three each	has happened to you? <i>kār</i>
<i>sī bīst</i> , sixty	<i>i ū mišawad</i> , his business
<i>sipāl</i> , plough; <i>sipāl k.</i> to	will be carried through; <i>pīš</i>
plough	<i>yakī būd, âlē de šīt, pas i ū</i>
<i>sipārīd-</i> : <i>sipār-</i> , to entrust,	<i>sī šīt, bād i ū čār šīt</i> , at first
commit to	there was one, then there
<i>sirχ, sūrχ</i> , red	were (became) two, then
<i>sī.ū</i> , apple	three, then four
<i>sīyāh</i> , black	<i>šikam</i> , stomach, belly
<i>sīyum</i> , third	<i>šikast-</i> : <i>šikan-</i> , v.t. and v.i., to
<i>sīzdah</i> , thirteen	break
<i>soxt</i> : <i>sanj-</i> , v. t. to weigh	<i>šīr</i> , milk
<i>sūxt-</i> : <i>sūz-</i> , v. i. to burn	<i>šīs</i> , six
<i>sutuxân, sutuyân</i> , bone	<i>šīs</i> , lungs
<i>sutân</i> , pillar	<i>šīšt-</i> : (<i>nuš-</i> ?), to sit down, sit;
<i>sūzând-</i> : <i>sūzân-</i> , v. t. to burn,	<i>binuše!</i> sit thou down!
cause to burn	<i>šīšt-, šūšt-</i> : <i>šūr-</i> , to wash
	<i>šīsta</i> , sitting; <i>der bâry šīsta</i>
	<i>būd</i> , he was sitting in the
	garden
	<i>šoχ</i> , branch

šōtūn, staircase

šumā, you (pl.)

šumārīd - : *šumān*-, v.t. to count

-šūn, *-šōn*, enclitic pro. and a.,
them, their

šūrīd - : *šūr*-, to look for, search
for, seek, send for, want ;

ālē mīšūram, I want (him or
it) now ; *ma dīna ōrā*

šūrīdam ēirā nē-āmad ? I
sent for (or wanted) him

yesterday, why didn't he
come? *sīta gūsfaṇdmīšūram*

(or *mīχāham*), I want three
sheep

Z

zabān, tongue

zad - : *zan*-, to strike, beat

zāmān ; *ālē zāmān*, now, at the
present time

zamīn, earth, ground, culti-
vated land, field

zanaχ, chin

zārdālū, apricot

zerd, yellow

zī.ād, too much, very much,
excessive ; *zī.ādder*, more

zilīmēa, knotted pile carpet
(P. *qālī*, *qālīča*)

zīr, below, beneath ; *az zīr i*
qišlāq aqab gašt, the bear

went back below the village

zoi.īd - : *zoi(y)*-, to give birth to
zōnū, knee

zūlef, hair (long human hair)

1

lab, lip

lakīk, finger ; *lakīk i pā*, toe

langarī, big dish

latta, woman's veil

lišp, narrow, thin

lišt - : *līs*-, to lick

lūla, (tube) ; *kamānī lūla*,
rifle-barrel

m

ma, particle of, neg. imper.

ma(n), I

mā, we, us ; me

māda, female ; *māda gau*, cow ;

māda buz, she-goat

mādar, -ā, mother

makīd - : *mak*-, to suck

māl, property ; *māl i*, belonging
to

†*malahim* (= *malā.im* ?),
curses

mālīd - : *māl*-, v.t. to rub

mānd - : *mān*-, to place, put
down, leave ; stay ; resemble ;

māndamaš der zamīn, I put
it down on the ground ; *sag*

wārī mānd, it looked like
a dog

mānda, tired ; *mānda na bāš* !
may you not be tired ?

(greeting)

manja, bedstead

maska, butter

maša, *māša*, trigger of a gun

merd, -ān, man

meryzār, meadow, natural
grass-land
mī.ān, waist
mīχ, nail, peg
mū.ī, hair (human); *mū.ī i*
bandak, plait of hair; *mū.ī*
bāftan, to plait the hair;
mū.ī i mārā tu bīzan (or
bīber), cut my hair!
muloi.īm, soft
mūrd-, *mard-* : *mer-*, *mār-*,
to die
mūry, bird, fowl
mušagqat, (in) trouble, (in)
difficulty, *mušagqat šīdīm*,
we encountered difficulties
mūžūk, kind of edible bean
(*Ko. kučūn*)

n

na, negative particle
nafer, person, individual (with
numerals
naiza, dagger
nāχun, finger nail
nāχuš, ill, unwell
nālīd- : *nāl-*, to complain
nau, open pipe; *nau i āsi.āb*,
conduit pipe (a hollowed-
out tree trunk) leading
water to a mill wheel
†nazar, glance; *nazar ber*
nihāl o kat, she glanced,
looked, at the tree(s)
nazdik, near
ne, nine

nehum, ninth
ner, male; *ner buz*, billy-goat
†nigār, sweetheart (?), bulbul
†nihāl, tree
nīm, half; *nīm i šau*, midnight;
nīm i rāh, halfway; *yak o*
nīm, one and a half
nīmāz, *nīmāz*, prayer; *nīmāz*
i dīgyer, (time of) afternoon
prayer; *nīmāz χuftan*, (time
of) prayer before midnight
nīmruž, midday; *āftan*
nīmruž, midday; *nīmružī*,
midday meal
nīna, pupil of the eye
nīnīk, -ā, a kind of relation;
maternal uncle(?) or paternal
aunt (?)

†nīst, is not

†nom, name

nūn, bread; *nūn i āftauras*,
early morning meal
nūzdaḥ, nineteen

r

raft- : *raw-*, *rau-*, to go
rag, vein
rasānd- : *rasān-*, to cause to
arrive, cause to reach
rasīd- : *ras-*, to arrive, reach
rāst, correct, true, (straight ?)
rawān- (?), *imrūz ba Drūš*
boiyad rawānum (sic), I
must start for Drosh to-day
rikābī, dish
rīχt- : *rīz-*, to pour out, spill

rīš, beard; *rīš i safīd*, a grey-beard, elder

rīška, lucerne

rīšt- : *rīš-*, to spin

rīšta, root

rō-, v. *ruft-*

rō^h, cheek

rōda, entrails

rōyan, ghee, clarified butter

rōn, thigh

ruft- : *rō(y)-*, to sweep

rūpūš, veiled (of a woman)

h

haber, cloud

haft, seven

hamīn, this same, this very

hamūn, that same, that very, the same; *hamūn šaxs ast ke dīna āmad* (zada bādamaš), it is the same man who came yesterday (whom I beat yesterday); *hamūn šaxs ast ke ōrā zadam*, that is the very man I beat

†*harām*, forbidden; *χāb i man harām o šīd*, my sleep was denied me, my night was spoilt

hast, etc., it is, etc.

hašt, eight

hawā, air, atmosphere; *hawā.i germ*, hot air

hawāl, circumstances, state; *šumā čē hawāl dārīt*? how are you?

hazār, thousand

hēcī . . . *na*, nothing, not at all; *hēcī, pīš na šīdan*, they did not go forward at all

her, every; *her jā*, everywhere; *her rūza mīčarānand*, they take (them) to pasture every day

him (*ham*), also, too

†*hišq*, love

hīzum, *hīzum*, firewood

hušyār, clever

